

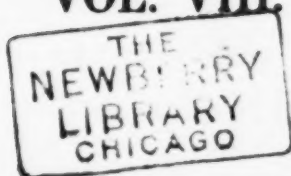
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THE
ECLECTIC REVIEW.

MDCCCXXXII.

JULY—DECEMBER.

THIRD SERIES.

VOL. VIII.



Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λίγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν Ἐπικουρεῖον τι καὶ Ἀριστοτελικήν· ἀλλ' ὅσα ἔρχεται παρ' ἑκάστη τῶν αἰρέσεων τούτων καλῶς, δικαιοσύνην μετὰ εὐσεβοῦς ἐπιστήμης ἐκδιδάσκοντα, ταῦτα σύμπαν τὸ ἙΚΛΕΚΤΙΚΟΝ φιλοσοφίαν φῆμι.

CLEM. ALEX. Strom. L. 1.

LONDON:
HOLDSWORTH AND BALL,
18, ST. PAUL'S CHURCH-YARD.

1832.

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G. WOODFALL, ANGEL COURT, SKINNER STREET, LONDON.

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THE ECLECTIC REVIEW,

FOR JULY, 1832.

- Art. I.—1. *The Alhambra*. By Geoffrey Crayon. In 2 Vols. 8vo. pp. 640. London, 1832.
2. *A Chronicle of the Conquest of Granada*. From the MS. of Fray Antonio Agapida. By Washington Irving. In 2 Vols. 8vo. pp. 851. London, 1829.
3. *Histoire de la Domination, &c.* History of the Domination of the Arabians and the Moors in Spain and Portugal, from their Invasion to their final Expulsion. Edited from the History translated from the Arabic into Spanish by M. Joseph Conde. By M. de Marlès. 3 Vols. 8vo. pp. 1430. Paris, 1825.

THERE are no sections of Modern History more interesting than those which relate to the gallant and extensively successful attempts of the Moslem to effect the conquest of Europe. On all the salient points of the European continent, they laid a stern and strenuous grasp; and they hold to this day the ancient empire of Byzantium. They long maintained flourishing colonies in Calabria; and their Spanish dominion threatened at one time to give them power and occasion for the subjugation of France and Italy. Proud was the wreath which encircled the brow of Charles Martel, when he had gained ‘the battle of the civilized world’; and the victory of Tours might well have disarmed the mean malice of the monks whose very existence he saved, and who acquitted themselves of their debt, by anathematizing the memory of the man who rescued them from destruction, but who refused to be their vassal.

But there was a remarkable difference between the tribes, or rather the two races, which, under the common law of Islam, thus

assaulted the southern bastions of Christendom. The Turk and the Saracen were at the opposite extremes of social existence. The first, ignorant and ferocious, retained all the qualities of his Tatar origin, even when he had become lord of the learned East, and ranged among his slaves, the subtle and accomplished Greek. The second, generous and chivalric, carried into Africa and Spain, the high endowments of his nation, and enriched the poverty of European literature by the scientific acquirements and poetic inspirations of Arabian genius. Between them, however, the Turk and the Arab shook Europe to its centre; and though we cannot quite think, with Gibbon, that there was ever much danger lest the 'budge doctors' of Oxford should be ousted from the pulpit of St. Mary's by an irruption of the Ulema; yet, it is not to be forgotten, that Vienna was only saved from the storm of the Janizaries by the chivalry of Sobieski; nor that the Moorish war-shout was heard on the banks of the Loire. It should, in fact, seem that the Asiatic armies were, at this time, under a better *ordonnance* than those of Europe. The men were inferior in strength and hardihood, but the scheme and scale of warfare were scientific and consistent; the infantry was an efficient arm, and available both for tactics and strategy. It is probable that the Easterns were better officered than the troops of the West, inasmuch as their entire system was essentially military, and a long habitude of regular warfare had taught them the nature of an extensive graduation of command. The chivalry of Europe, on the contrary, was little better than a mere groupe of independent soldiers, armed to the teeth and individually expert, as well in the use of their weapons as in the management of their powerful though clumsy horses, but by no means suited for rapid and combined manœuvres. The European infantry was, in most cases, nothing more than a half-disciplined assemblage, always in danger, when beyond the protection of the horsemen, of utter and irrecoverable rout.

Such were the men, of whom and of their concerns, historical, social, and miscellaneous, the books before us profess to tell, and, sooth to say, keep their promise to all reasonable satisfaction. Respecting one of them, we owe to the Author and to our readers, something in the way, if not of apology, at least of explanation. The 'Conquest of Granada,' as the work of a writer so justly celebrated as Mr. Washington Irving, might seem to have demanded from us a prompt and extensive notice; and we shall frankly acknowledge ourselves somewhat to blame touching that matter. We were, in truth, unfavourably impressed by what we are still inclined to think a cardinal error on the part of Mr. Irving; an error which has lessened the value, and hindered the popularity of an otherwise admirable book. He was strangely ill-advised when he determined to clothe veritable history in the

vestiture of romance. He may have gained something in point of effect, by the slight, though well-sustained fiction of the monkish chronicler; but he has sacrificed to it the simplicity of truth, and the implicit confidence of his reader. Our first hasty inspection of his book, gave us this unpleasant impression: we every where encountered the man of straw, and we cordially wished 'the venerable Fray Antonio Agapida' at the antipodes. The frequent introduction of the name, as well as the manner in which it was introduced, kept up the vexatious feeling, that we were reading romance with a basis of truth, instead of truth with the rich colouring of romance. We laid the book aside, preferring to pass it by, rather than to apply severe criticism to a favourite author, and not unwilling to believe that our fastidiousness might be more in fault than his discretion.

The publication of 'The Alhambra' induced us to take up again the Chronicle of Granada; and we are much gratified with the correction which has been applied to our rather precipitate conclusions by a second perusal. We have, in various instances, brought his most highly adorned statements to the test of reference and comparison, and in every case have found his facts thoroughly sustained; nor have even the decorations been without a sufficient and satisfactory warrant, either in the character of individuals or in existing circumstances. We have not, of course, extended this examination to every portion of the volumes, and cannot, therefore, venture to affirm that there is nothing in them of pure invention; but, so far as we have gone, nothing has occurred to us, that could in the smallest degree shake the credit of the history. We still think that it was not judicious to assume a mask, and that it would have been wiser to leave Fray Antonio to more congenial company; but, apart from this, we know of no book that we can more cordially recommend. It is, throughout, beautifully and spiritedly written; it is trustworthy as a narrative; the subject is of romantic interest; and the descriptions, instinct with life and reality, instead of being mere applications of general circumstances, have the advantage of an intimate knowledge of the localities. The work has been too long in the hands of the public, to require from us the usual detail; and we shall limit ourselves to a single extract, exhibiting the humour, quiet and quaint, which few writers have more skillfully employed, and to which the excellent and infidel-abhorring Agapida is made to furnish continual opportunity. At the time referred to in the following passage, the tribute due from the Moorish king of Granada to the Catholic sovereign of Castile, had been withheld, and an embassy demanding its full discharge was admitted to the royal presence.

'Muley Aben Hassan received the cavalier in state, seated on a magnificent divan, and surrounded by the officers of his court, in the

hall of ambassadors, one of the most sumptuous apartments of the Alhambra. When De Vera had delivered his message, a haughty and bitter smile curled the lip of the fierce monarch. "Tell your sovereigns" (Ferdinand and Isabella), said he, "that the kings of Granada, who used to pay tribute in money to the Castilian crown, are dead. Our mint at present coins nothing but blades of scimetars and heads of lances." The defiance couched in this proud reply, was heard with stern and lofty courtesy by Don Juan de Vera; for he was a bold soldier, and a devout hater of the infidels, and he saw iron war in the words of the Moorish monarch. He retired from the audience chamber with stately and ceremonious gravity, being master of all points of etiquette. As he passed through the Court of Lions, and paused to regard its celebrated fountain, he fell into a discourse with the Moorish courtiers on certain mysteries of the Christian faith. The arguments advanced by these infidels, says Fray Antonio Agapida, awakened the pious indignation of this most Christian knight and discreet ambassador; but still he restrained himself within the limits of lofty gravity, leaning on the pommel of his sword, and looking down with ineffable scorn on the weak casuists around him. The quick and subtle Arabian witlings redoubled their light attacks upon that stately Spaniard, and thought they had completely foiled him in the contest; but the stern Juan de Vera had an argument in reserve, for which they were but little prepared; for on one of them, of the race of the Abencerrages, daring to question, with a sneer, the immaculate conception of the blessed Virgin, the Catholic knight could no longer restrain his ire. Elevating his voice of a sudden, he told the infidel, he lied, and raising his arm at the same time, he smote him on the head with his sheathed sword. In an instant, the Court of Lions glistened with the flash of arms, and its fountains would have been dyed with blood, had not Muley Aben Hassan overheard the tumult, and forbad all appeal to force, pronouncing the person of the ambassador sacred, while within his territories.'

The account was settled on a future day, during the siege of Alhama by the Moors. Don Juan de Vera, returning after a successful sally, was challenged by the Abencerrage—"Turn back! Turn back! Thou who canst insult in hall, prove that thou canst combat in the field."

'All his holy zeal and pious indignation rekindled at the sight: he put lance in rest, and spurred his steed, to finish this doctrinal dispute. Don Juan was a potent and irresistible arguer with his weapon; and he was aided, says Fray Antonio Agapida, by the peculiar virtue of his cause. At the very first encounter, his lance entered the mouth of the Moor, and hurled him to the earth, never more to utter word or breath. Thus, continues the worthy friar, did this scoffing infidel receive a well-merited punishment through the very organ with which he had offended.' *Chronicle of the Conquest of Granada.*

The Alhambra, our readers are aware, was at once the palace and the citadel of the Moorish kings of Granada. It was their

delight to accumulate within its favoured precincts, all of beautiful and rich that nature or art could furnish. There, they enjoyed the power and magnificence of empire; and there, they made their final stand against the ascendant fortunes of the Christian monarchs of Spain. The fortress occupied, with its winding and bastioned walls, the summit of one of the counterforts of the Sierra Nevada; and, besides the buildings of the royal residence, contained accommodations for an immense garrison, when foreign invasion or domestic treason might compel the sovereign to take refuge in his last and strongest entrenchments. After the fall of the Mohammedan power, the Castilian kings occasionally tenanted the Alhambra; and Charles V. commenced the erection of a splendid palace, in vain rivalry of the exquisite structure at its side, but was withheld from completing it by the earthquakes which have frequently shaken to their foundation the edifices of Granada. At length, the place was altogether deserted by the court, and the buildings began to exhibit the usual signs of neglect and decay. The halls were dilapidated; the gardens ran to waste; and the machinery of the fountains ceased to play. By degrees, a 'loose and lawless population' usurped the right of residence, and the palace of Alhamar and Hegiag became the dwelling-place of smugglers and thieves. These lawless doings grew, at last, too injurious for endurance; and the apathy of the Spanish Government was roused to energetic measures: the Alhambra was purged of its nuisances, and none but respectable persons were suffered to remain. The French, during their temporary possession of Granada, held the fortress as their head-quarters, and took effectual measures for the preservation and partial restoration of the palace; a course which has been, as far as possible with limited means, followed by the present governor, Don Francisco de Serna. Its actual state, as well as some intimation of its former splendour, may be inferred from the following description. Mr. Irving's first visit to the spot led him through streets and squares, of which both the name and aspect called up lively ideas of the olden time. He first traversed the celebrated Vivarrambla, the wide esplanade in which the Moorish chivalry were wont to joust and tourney: he next passed through the Zacatin, formerly the Grand Bazaar, and still retaining much of the oriental aspect: then the Calle, or street of the Gomeres, led him at once to the entrance of the Alhambra.

'At the gate were two or three ragged and superannuated soldiers, dozing on a stone bench, the successors of the Zegrís and the Abencerrages; while a tall meagre varlet, whose rusty-brown cloak was evidently intended to conceal the ragged state of his nether garments,

was lounging in the sunshine, and gossiping with an ancient sentinel on duty. He joined us as we entered the gate, and offered his services to shew us the fortress.

‘I have a traveller’s dislike to officious ciceroni, and did not altogether like the garb of the applicant.

‘“You are well acquainted with the place, I presume?”

‘“*Ninguno mas ; pues Senor, soy hijo de la Alhambra.*”—(Nobody better ; in fact, Sir, I am a son of the Alhambra !)

‘The common Spaniards have certainly a most poetical way of expressing themselves. “A son of the Alhambra !”—the appellation caught me at once ; the very tattered garb of my new acquaintance assumed a dignity in my eyes. It was emblematic of the fortunes of the place, and befitted the progeny of a ruin.’ (*The Alhambra.*)

Mateo Ximenes, the ‘son of the Alhambra’ by a title of several generations, was forthwith installed into his new office as guide and attendant ; and under his leading, Mr. Irving passed onward into the magic scenery before him.

‘It seemed as if we were at once transported into other times and another realm, and were treading the scenes of Arabian story. We found ourselves in a great court, paved with white marble, and decorated at each end with light Moorish peristyles : it is called the Court of the Alberca. In the centre was an immense basin or fish-pond, a hundred and thirty feet in length by thirty in breadth, stocked with gold-fish, and bordered by hedges of roses. At the upper end of this court rose the great Tower of Comares.

‘From the lower end, we passed through a Moorish gateway into the renowned Court of Lions. There is no part of the edifice that gives us a more complete idea of its original beauty and magnificence than this, for none has suffered so little from the ravages of time. In the centre stands the fountain famous in song and story. The alabaster basins still shed their diamond drops ; and the twelve lions which support them, cast forth their crystal streams, as in the days of Boabdil. The court is laid out in flower-beds, and surrounded by light Arabian arcades of open filagree-work, supported by slender pillars of white marble. The architecture, like that of all the other parts of the palace, is characterized by elegance, rather than grandeur ; bespeaking a delicate and graceful taste, and a disposition to indolent enjoyment. When one looks upon the fairy tracery of the peristyles, and the apparently fragile fretwork of the walls, it is difficult to believe that so much has survived the wear and tear of centuries, the shocks of earthquakes, the violence of war, and the quiet, though no less baneful pilferings of the tasteful traveller ; it is almost sufficient to excuse the popular tradition, that the whole is protected by a magic charm.

‘On one side of the court, a portal, richly adorned, opens into a lofty hall, paved with white marble, and called, the Hall of the Two Sisters. A cupola, or lantern, admits a tempered light from above, and a free circulation of air. The lower part of the walls is encrusted with beautiful Moorish tiles, on some of which are emblazoned the es-

cutcheons of the Moorish monarchs: the upper part is faced with the fine stucco-work invented at Damascus, consisting of large plates, cast in moulds, and artfully joined, so as to have the appearance of having been laboriously sculptured by the hand into light relievos and fanciful arabesques, intermingled with texts of the Koran, and poetical inscriptions in Arabian and Cufic characters. These decorations of the walls and cupolas are richly gilded, and the interstices pencilled with lapis-lazuli, and other brilliant and enduring colours. On each side of the hall are recesses for ottomans and couches. Above an inner porch is a balcony which communicated with the women's apartment. The latticed "jalousies" still remain, from whence the dark-eyed beauties of the haram might gaze unseen upon the entertainments of the hall below.' (*The Alhambra.*)

Mateo justified his title by his learning in all the legendary lore pertaining to his *alma mater*, and by his implicit faith in all the tales of magic and sorcery with which, from time to time, he is represented as amusing his patron. From this quarter, and from other sources presenting themselves in the course of an actual residence in the Alhambra, Mr. Irving describes himself as having derived the materials of his work; and in this way, mingling pleasant fiction with lively portraiture, he has made up two slight but agreeable volumes. The same quiet humour, the same easy and happy style, the same talent for rich and beautiful, though unexaggerated description, which were so attractively conspicuous in his former publications, will be recognized in the present work, which we receive with regret as a parting gift, a friendly leave from a valued guest. If we have missed the more racy character that distinguishes his Rip van Winkle, his Dolf Heyliger, and his Stout Gentleman, we have, at least, found the same qualities under a different garb. His comedy sports as playfully, if not as vigorously, among his Spaniards and Orientals, as among his Englishmen and Hollanders. His *diablerie* has changed its country, but not its ingenious invention: he has done few things better than the fine description of the spell-bound warriors of Granada in the cavern of the Nevada mountains.

Mr. Irving has been judicious in the choice of his localities. A lovelier spot does not exist on earth, than the *Vega*, or great plain of Granada, spreading out to a circumference of nearly forty leagues, surrounded with lofty mountains, and watered by the Xenil. The industrious Moors made of this beautiful site, a rich and luxuriant garden, every where intersected by refreshing rills, drawn from the main stream, and forming a complete system of artificial irrigation. Orchards and vineyards, corn-fields and pleasure-grounds, fountains and pavilions, grove and parterre, covered the whole surface of this region of delight. Its pure atmosphere, its glowing vegetation, its infinite variety, so enraptured the imaginative people who had thus called forth and

cherished its breathing beauty, that they believed the paradise of their prophet to occupy that portion of the heavens which overhung the kingdom of Granada. Nor were the glorious palaces which from their mountain throne overlooked this scene of enchantment, unworthy of its splendour. Enough has been already said and cited concerning these marvellous edifices, to convey some slight and general idea of their magnificence; but even the happiest description must fail to impress adequate notions of the exquisite finish and redundant fancy exhibited in the details. Of the structures of Grecian art, it is possible to give exact definition; for in them, beautiful as they are, every feature is subordinate to strict and severe principle, and every outline may be subjected to cord and compass. But the architecture of the Easterns, in this the high and palmy day of Arabian power and genius, displays a complication and luxuriance that bid defiance to simple description. The pencil alone can fairly exhibit the forms and enrichments of the Alhambra and the Generalife; yet, even in its happiest efforts, the imagination must supply much in the way of accompaniment, and all that relates to magnitude and extent. Maugre the difficulties and disagreeables connected with Spanish travel, we are surprised that our artists have not been more attracted in this direction. Mr. Murphy made, a few years since, a spirited, though, we fear, an unprofitable attempt to give a faithful portrait of the Moorish antiquities of Spain; but the plan of his work was in some respects injudicious, and it did not even pretend to give the picturesque character of these admirable remains. Lithography, skilfully managed, might be turned to good account here; and we would recommend Mr. Harding, Mr. Prout, or Mr. Stanfield, severally or together, to obtain passports forthwith from Ferdinand the Beloved. Instead of Rome and Venice, places of which we are getting a pictorial surfeit, we would recommend to the editors of our *Landscape Annuals*, Granada, Cordova, and Seville.

And the singular people by whom all these wonders were achieved—what was their origin, and whence did they derive all that mastery in arts and arms, which gave them the dominion of Spain, made them the instructors of Europe, and enabled them to design and build the Mosque of Cordova, the Alcazar of Seville, and the halls of the Alhambra? These are questions which have been largely and sometimes ably discussed, but concerning which far more certainty is desirable in their solution, than has hitherto been attained. In architecture, at least, we suspect that their genius was imitative, rather than inventive; unless they may claim the horse-shoe arch,—a feature rivalling in ugliness and absurdity the broken entablature, or the truncated pediment. In science, they were the disciples of the Greeks: their metaphysics may have been unborrowed. Still, they were a brilliant and

high-spirited race, accomplished and industrious, 'gallant and 'gay', although offering many embarrassing anomalies to the investigation of the historian.

Among the various specialties of their story, their conquest of Spain is, perhaps, the most remarkable. It was achieved marvellously and at once: one fierce struggle, one bloody fight, and the Iberian submitted to the Moor. The very origin of the business is involved in mystery: no one puts faith in the romance of La Caba, and yet, there are clear, though imperfect indications of strange and treacherous elements at work throughout the early scenes of Spanish subjugation. Happily for Spain—happily, at least, for the European Spaniard—the mercurial tribes that overran her fairest provinces, were connected by no consolidating bond of political constitution. The successful warrior became the powerful chieftain; the Alcayde of a strong fortress held it on his own account, rather than for the interests of his sovereign; even the ties of family and clanship became sources of discord and motives of ambition. Nor did these causes of disunion and weakness cease or diminish with the continued possession of the land; while, on the other hand, the feuds and divisions which broke down the strength of the Christian states, and opened the way for the Moorish inroad, gradually yielded to the sense of a common danger, until, at length, the united force of an aroused and determined nation swept before it every vestige of opposition. The history, both general and particular, of these events, has of course been often written, and with various degrees of skill and success, but, up to a late period, on an erroneous principle. The old and shrewd fable of the Lion and the Sculptor, had found its application on both sides; but, on the Christian part especially, it seems to have been held 'very stuff of the conscience' to write without the smallest regard to the Arabian authorities. Other causes, however, than prejudice or bad faith, contributed to this neglect. The study of the Arabian language has always been exceedingly limited; nor have facilities for its acquisition at all times presented themselves. At the period, in particular, of the fall of Granada, the literature of the Moors was held in great contempt; and when that city fell into the hands of the Christian army, thousands of volumes were consigned to the flames, while as many as could be saved by the possessors were transported to Africa. Still nearer to our own times, this loss had been in part repaired by the library of Muley Zidan, Emperor of Marocco, which was taken at sea during the reign of Philip III., and deposited at the Escorial; but, in 1671, the greater portion was consumed by a casual conflagration. Enough, however, yet remains of this invaluable literature, to throw a strong and steady illumination along the whole track of Spanish history from the date of the invasion to that of the expulsion; and a slight expo-

sition of the character of the materials on which the native annals of Spain have been hitherto constructed, will enable our readers to appreciate the labours of Señor Conde.

The early chronicles of Spain are singularly sterile: they have not even the comparative merit of piquant and picturesque detail, but set down events of all magnitudes in the dry, brief style of a shopkeeper's day-book. *Erá 1124 fuit illa die Badajoz*, is the sole description of the bloody and disastrous battle of Zalaca, afforded by the Chronicle of Compostella. The Toledo Annalist is more communicative. *Erá 1124*, he informs us, *arrancaron Moros al Rey Don Alonso en Zagalla*.—‘In 1124, the Moors ‘defeated the king Don Alphonso at Zagalla’. From such materials as these, as also from certain Arabian documents, the learned Archbishop of Toledo, Ruy Ximenes, compiled his history; a creditable, but imperfect work, and extending downward only to the year 1140. The general chronicle composed by the order of Alphonso the Sage, adopts with insufficient discrimination, the fabulous intrusions of the antient annalists. Such are the principal sources of Spanish history; and it will be acknowledged that they leave ample room for a diligent reference to Arabian documents. This interesting field has been explored by Conde with great diligence and with no mean skill. His opinion of the necessity for its laborious investigation, is strongly stated in the following passage, which we translate in illustration and enforcement of our preceding observations.

‘It was not, in fact, possible to write this history without the help of Arabian books. All that we know, up to the present time, of them and of their long sojourn in Spain, we owe to our old chronicles; but the brief, imperfect, incorrect notions which they convey, their prevalent confusion, and the barbarous style which augments their obscurity, make them unfit for consultation; and if it be also considered that they were written under the influence of strong antipathy, at the very time when all the passions in arms allowed no other intercourse between the nations, than such as might spring from the circumstances of war, it will be evident that no reliance can be placed on these ancient annals. It is because they have been made up from such vicious sources, that our histories exhibit such numerous errors; such, for instance, as the prevailing opinion that the conquerors of Spain were followed by innumerable armies, and by barbarous hordes, shedding, with no distinction of age or sex, torrents of blood, and covering the ground with ruins. These ideas, originating in the terror inspired by the rapidity of the conquest, were embodied in the traditions adopted by the old chroniclers; but, in order to form a sound judgement concerning the events of those times, we must consult the Arabian authors. From them only do we learn, that a veteran army, not only brave but animated by religious fanaticism, landed in Andalusia, ravaged the deserted fields of Lusitania, and, by a single victory gained over the degenerate Goths, effected the conquest of all Spain: that, instead of the

oppression which they dreaded, so mild was the treatment of the conquered, as to give them cause for rejoicing in their transfer to masters who, leaving them the free exercise of their religion, the possession of their property, and the enjoyment of their freedom, exacted from them nothing but a moderate tribute, and submission to laws enacted for the general good.' (*Conde—Preface.*)

Señor Conde's is not the first, though it is the only decidedly successful essay to obtain the details of these transactions from Arabian writers. In 1765, M. Cardonne, an accomplished Orientalist, published an '*Histoire de l'Afrique et de l'Espagne sous la Domination des Arabes*', drawn up from various manuscripts in the library of the king of France. The authorities were not of primary value, but they were the best within the reach of the learned Compiler; and the work itself was for many years the only reference of the kind, though now superseded by the present Writer's far superior and more extensive labours. Indefatigable industry, and the most scrupulous attention to accuracy, appear to have marked all Conde's processes of thought and composition. He not only analysed a large series of Eastern writers, but carefully examined the literature of other nations for comparison and elucidation. In his original work, the Arabian chroniclers were allowed to describe events in their own words carefully rendered; and so far did he carry his attention to accuracy, that he gave a minute description of the form, size, and character of every manuscript used by him in his task.

We exceedingly wish that M. de Marlès had dealt with the learned Librarian of the Escorial, as that well-judging scholar did with his Arabian manuscripts. He has, however, chosen a different course; and he had quite as good a right as his Grace of Newcastle, to do as it might please him with *his own*. That course, however, we cannot but regret, since an opportunity, not likely to recur, has been missed, of transferring from a language but partially studied, into the most current dialect of modern times, a work of the highest worth. M. de Marlès has made the Spanish original of Señor Conde, the ground-work of a complete history; discarding, to a great extent, the Arabic peculiarities of phrase, and supplying, what the Spaniard had almost altogether neglected, the contemporary history of the Christian states of Spain. By this process, he has probably increased the popularity of his book; and we will not quarrel with a valuable publication, because we differ from the Author as to its form. So far as we have examined the volumes, we have found them ably executed, and of uncommon interest. Nor is it enough to say of them, that they furnish the best historical illustration of their particular subject, that is to be found in the French language, since they are entitled to something very much beyond merely comparative praise: they may claim a high place among the permanent con-

tributions to the better knowledge of the history of mankind *. Having thus put our readers in possession of the character and general merits of the work, we shall present them with a specimen of its more ornamental qualities. During the latter periods of the Moorish domination, the frontier government of Antequera was held by Ferdinand Narvaëz, a gallant knight, always in the saddle, and harassing the Moors by bold incursions up to the very walls of Granada.

‘ On the eve of one of his expeditions, Narvaez had detached a body of horsemen to scour and explore the country. His cavaliers, not having fallen in with any of the enemy, were returning to Antequera, when, at a sharp angle of the mountain road, a Moorish warrior rode into the midst of their troop, and was made prisoner. He was in the prime of manhood, strikingly handsome, richly clothed, superbly armed, and excellently mounted. His appearance spoke him of high family. He was brought before Narvaez, who asked his name and errand. He replied with faltering voice, that his father was the Alcayde of Ronda; but when he endeavoured to proceed, his flowing tears choked his utterance. “ You astonish me,” said Narvaez, “ son of a brave soldier, for I know your father well; you weep with a woman’s weakness. You have but met with the common chance of war.” “ I weep not for the loss of liberty,” replied the youth; “ I mourn a far heavier calamity.” Urged by Narvaez, the Moor proceeded. “ I have long loved the daughter of a neighbouring castellan; and, softened by my devoted affection, she returns my love. I was on my way to her when surprised by your detachment: she now awaits me, my love, my bride. — Ah! how shall I utter the despair that fills my heart?” “ You are a noble cavalier,” rejoined Narvaez, touched by his grief; “ if you will pledge your word of honour for your return, I will permit you to keep your engagement with your mistress.” The young Moor joyfully ac-

* ‘ Conde as spoiled by Marlès’, — ‘ the Frenchified work of Conde’, — is the manner in which the work of the learned Frenchman is continually referred to in the notes to the “ History of Spain ” in Lardner’s Cyclopædia, Book III. ‘ We may well say *spoiled*’, it is added in one of the notes, ‘ for he has sadly blundered the Christian affairs ‘ in this reign ’. (Abderahman III.) Still, the ample and acknowledged use that has been made of his work, in this part of the History, is an emphatic testimony to its value. To the elaborate researches of Masdeu, the Writer also owns his obligations; but his great work, ‘ destitute alike of taste and method, meagre in facts and arid in ‘ style ’, is strangely confused in some parts, and only comes down to the re-conquest of Toledo in 1085. ‘ It is a work which the critic ‘ and the scholar will be glad to consult, but which will never be read’. We must take this occasion of repeating our warm commendation of the great ability and laborious pains discovered in this anonymous History, the first volume of which was noticed in our Number for May. When it is complete, we shall find an opportunity of more particularly noticing it.

cepted the offer of Narvaez, and immediately quitting Antequera, reached ere morning the castle where dwelt his lady-love. Seeing his deep affliction, and learning its cause, she thus addressed him. "Before this fatal hour, you had well approved your love, and in this very moment you give me new evidence of sincere attachment. You enjoin me to remain, fearing for me the loss of liberty if I follow; but think me not less capable than thyself of generous devotedness. Your lot is mine: bond or free, I shall be always at your side: this casket, filled with precious gems, will buy our liberty, or alleviate our bondage." The lovers set forth without delay, and reached Antequera at even-tide. Narvaez welcomed them right cordially, and giving just praise to the honour of the knight, and the attachment of the lady, sent them home with rich presents and a powerful escort. The fame of this adventure spread throughout Granada: it was sung by bards, and recited by historians: and Narvaez, celebrated by the enemies of his nation, enjoyed the high reward of his knightly courtesy.

(*Conde—Histoire.*)

We shall make one further extract, by way of text to a closing observation on a subject much agitated among writers on history and political economy,—the partial depopulation of Spain by the expulsion of the Moors.

'Three millions of Moors', writes either Señor Conde or his Translator and Editor, M. de Marlès, 'were, it is said, compelled or induced to quit Spain, carrying with them their property and their skill as artificers, the property and wealth of the state. What have the Spaniards substituted for these? Answer there is none. A mourning veil rests for ever on those very regions where nature always wore a smiling aspect. A few mutilated monuments still lift their heads amid the ruins which cover the waste; but from the recesses of those monuments, from the centre of those ruins, rises the cry of truth—"Honour and glory to the conquered Arab! Decay and wretchedness to the victorious Spaniard!"'

For the expatriation of the Moors in the first instance, strong political reasons might be assigned; and we shall not hastily join in the censures which have, in this matter, been prodigally thrown upon the Spanish Government. We say nothing in defence of the manner in which the decree was carried into execution, nor of the atrocious conditions which avarice and bigotry attached to its promulgation; but we repeat that, on grounds of policy, the dominant power was justified in removing from a dangerous and almost inexpugnable territory, a people essentially and unalterably hostile, and continually in friendly correspondence with exterior enemies. The Moors were formidable in numbers, warlike, and restless; no means existed of altering their inimical disposition; and extreme as was the measure, we cannot see the alternative. The attribution of the decadence of Spain to this cause, seems to us unfounded. The abrupt removal of so many diligent cultivators, ingenious artificers, and enterprising mer-

chants, would be of course, under any circumstances, long and severely felt ; yet, a vigorous and wise administration would have ultimately rectified all this. But a fatality has rested upon Spain : for centuries, it has been the worst governed country in Europe, and to this, far more than to its dealings with its Moorish dependents, it owes its declension. Be it, however, observed, that these remarks apply only to the earlier counsels adopted in this business. Concerning the miserably impolitic and iniquitous banishment of the last unoffending remnant of this people, in the beginning of the seventeenth century, commonly distinguished as the Expulsion of the Moriscoes, there can be but one sentiment : it was a deed of unredeemed cruelty and baseness, vile in motive, tyrannous in act, and in result most injurious, not only to its victims, but to its perpetrators.

Art. II. *The Truth of Revelation, demonstrated by an Appeal to existing Monuments, Sculptures, Gems, Coins, and Medals.* By a Fellow of several learned Societies. 12mo, pp. 276. London, 1832.

THIS interesting book is clearly the production of a mind pious and cultivated, enriched by science, and enlarged by various information. Adapted especially to guard the young against the too welcome theories of scepticism, it will also afford to the general reader both gratification and improvement. It chiefly consists of striking facts deduced from the labours of modern inquiry, of allusions gleaned from literature, of memorials of past events scattered over the relics of by-gone times, in sculptures, gems, and medals ; and its object is, to apply these various materials to the illustration and establishment of the sacred records ;—as well as to impress the conviction, that the foundations of a scriptural hope are not to be shaken by advancing knowledge, nor ultimately injured by the rash assaults of a class of men, who, aspiring to be deemed the votaries of philosophy, give too much reason for the suspicion, that the stimulus by which their industry is excited, is the vain expectation of some discovery adverse to the Christian religion, rather than zeal for the promotion of science.

The truth of the Bible is established upon evidences so various, independent, and forcible, as to have been long since considered by men without superiors either in intellect or in learning, as fully adequate to set the question at rest ;—to justify secession from further strife with cavillers, to brand objectors as unreasonable, and to leave them without relief from the stings of conscience, or appeal from the already recorded judgement of their Maker, that *He who believeth not, is condemned already.* Little new, indeed, can be advanced ; and, were it not for the ever

reiterated attacks of the malignant, and the necessity of varying in some degree the forms of argument, to meet the ever changing methods of presenting stale objections, the advocates of Heavenly Truth might, with all honour, lay down their pens.

There is no line of investigation, in which the Scriptures have not been proved to be invincible. In general, that proof is distributed into the internal and the external; branching, in each kind, into many distinct topics of consideration. Into which of these, it may be asked, has there not been the keenest scrutiny which zeal could prompt? Which of them has not been repeatedly tested by whatever learning, science, or wit could bring to bear in opposition? Yet, in which of these, has not the cause of Revelation triumphed? Were it to be admitted as possible, that a temperature of mind peculiarly addicted to scepticism, might, after due inquiry, be still assailed by honest doubts; yet, to *disbelieve*, or to arrive at a conviction that the Christian religion is *false*, even candour itself must pronounce to be impossible. Ignorance alone can shield the man who avows his belief, his positive belief, that the Scriptures are a counterfeit, from justly incurring imputations on his character for honour and honesty.

How could falsehood have been so accredited? How could craft endure such sifting? Is the distinction between truth and cunning so impalpable? Can neither talent, time, subsequent discovery, application, nor sagacity, avail to mark it? Had the Scriptures been false, assailed as they have been, so long, so industriously, and from so many quarters, they must, without question, have been convicted long ago, and their support have been relinquished to human authority and state-craft. Before it can be positively believed that they are fabulous, it must be believed that falsehood is as strong as truth; that laws of evidence and rules of argument, which on every other subject are deemed to be just and safe, have, after all, no foundation; that we are wholly without landmarks for the mind; that history, reason, knowledge, are a blank; a mockery rather, which may delude and bewilder, but can never guide to confidence.

An attentive survey of the New Testament, must force upon every reader the conviction, that those parts of it which are most simple, which come within the compass of direct practical judgment, are indisputably true. The writers of it plainly display an accurate moral taste, a knowledge of what would be perfection in human character, which cannot be impeached, which was nowhere extant before, and to which nothing has been added since. Whence, then, could the human mind, all at once, attain to this justness of thought, this comprehension of the entire code of morals? No justice can be done to these writers, except they be compared with those who lived before the light which they them-

selves were the instruments of introducing, had illuminated the world. It cannot be questioned, that the judgements of men on the most important subjects underwent an immense change after the reputed time when the New Testament was written; a change manifestly referrible to its authors. From whom then could they derive that light? Was it so easy of acquisition, that it needs excite no wonder? Where was the sage or philosopher who had made the attainment? By the infidel it has been deemed to be an achievement for the industry of his numerous associates, industry extended through several generations, to discover, *not* that any thing which the sacred authors have written on the duties of man to man, or of man to his Maker, is ill founded; *not* that any thing has been omitted by them which is essential; but that there might be found, scattered through the writings of all countries, a little here, and a little there, those truths, which, when collected, and separated from a thousand errors, would make up the Christian system of morality. Even the precepts, *to do good to our enemies, and to do to others, as we would that they should do to us*, they, in no measured terms of triumph, assure us, have at length been fished from ancient documents.

Were the facts they state unquestionable, and the prior date of every precept clearly proved, (which, however, cannot be done,) yet, of what avail were it, for practical use, that a body of moral truth, dissevered limb from limb, lay scattered in innumerable fragments, among a mass of writings of various ages, countries, and languages, buried also among pernicious errors, more completely than gold among the sands? Where was the unaided intellect which should be equal to the task of selecting all the good, and at the same time of rejecting all the evil? Where were the individuals, or combination of individuals, who, at that time, could have even taken a survey of the amorphous masses of fable and speculation, for the purpose? How, especially, could those who gave us the New Testament, have performed the enterprise? How came it that a few plain men living in despised Judea, should accomplish such a task? Can it be possibly accounted for, that they, without doubt or faltering, in clear, pointed directions, not as inquiring philosophers, but as authoritative lawgivers, should, at once and in brief, give to the world the whole of that practical, moral truth which, here a little and there a little, may have sparkled amongst the varied productions of all the powerful minds, the philosophers, poets, lawgivers, who had ever thought to instruct mankind? Let the unbeliever mark the position of which he incautiously vaunts, the humiliation of his glorying? Let him recollect besides, that both the beauty and the benefit of a rule of morals, consist, not in detached and widely dissevered precepts, but in their harmonious attemperament, in the exhibition

of their due proportions and dependencies; and then, with all his names of pagan splendour, what becomes of rivalry with the Fishermen of Galilee?

But, besides rules of duty, man requires to be made acquainted with those principles within him which war against it, and which, when he knows the right, still induce him to prefer the wrong; with the power and prevalence of those principles, and with the misery to which they lead; but above all, with the way by which that fearful issue may be averted. Let it be granted, that the necessary rules of duty might be found elsewhere; let it be also allowed, that in self-knowledge some discoveries, far from adequate, had been made by man's unassisted reason; still, on the last, incomparably the most important point, nature through all her works is dumb, and reason utterly foiled. How shall man escape the consequence of his sins? How shall his nature become duly upright, that so he may attain to the perfection of his being? These are questions to which no oracle professed to give an answer, which no philosophy pretended to resolve. These were questions often put, but all was silence, while hope would sometimes whisper, that the time would come when Heaven would reveal the glorious secret? When Socrates, Plato, Cicero, confessed themselves to be baffled, how came the Authors of the Christian Scriptures to grasp these questions? How came those uninstructed men to reach their depth and height, to understand their various bearings, and, with constant regard to justice, truth, and purity, without by the least shade obscuring the honours of the universal Law-giver, or involving any of the interests of intelligent, accountable beings, exist in what world they may, to give explicit, unembarrassed answers? To conceive aright of what was due to Him who is at once the highest Legislator and the supreme Benefactor; to harmonize these characters, to adjust the several claims of each,—of law, justice, and veracity, on the one hand; of mercy, grace, and love on the other; what an amazing attempt for uneducated men! Who, then, were these men, and whence their knowledge?

To attack their system on these momentous topics, how often soever attempted, has been proved to be a hopeless undertaking; and to change or mutilate it but a little, has been shewn to introduce confusion somewhere,—to dethrone the Heavenly Law-giver, to impair the mercy of the universal Father, to endanger the safety of those spirits who still retain their allegiance, or to intercept recovering interference.

How, again, are other subtle questions disposed of in the Scriptures,—those of freedom and dependence?—questions full of mystery, giving rise to interminable discussions among ingenious men, and almost always dividing the disputants into opposite parties, of which the one virtually destroys the sovereignty of God,

the other the moral agency of man? Have the sacred writers, on any of the points which involve these abstruse inquiries, been at all convicted of error? Have not the fallacies of every metaphysical system which has impugned their *dicta*, been successively exposed? And has it not been proved, after the most elaborate researches, that man is, in fact, what the Scriptures every where represent him as being, at once a free and accountable agent, and yet, dependent upon his Maker for all the good he has or needs, moral as well as physical? Who taught the despised men of Galilee this profound philosophy?

Many difficulties, indeed, appear on the surface of the Scriptures, relating to the state and prospects of man, the methods of Providence towards him, the threatened results of his conduct hereafter, and its actual consequences in this life. But how stand the statements with the analogies of constituted nature, with the events occurring before our eyes, which implicate similar principles? How happens it, that the closer the comparison instituted between the God of nature and the God of Revelation, the more do they appear to be the same? Who gave to the sacred writers that glance so searching through the vast field of operations in the world around them, especially as those operations bear on man and sentient beings? Who taught them not to err in drawing the portrait of their Deity, and of His various dealings with His creatures? Far from throwing themselves on the current of ordinary notions, their thoughts on these subjects have met the powerful tides of men's opinions; while yet, when tried by the only proper test, not by what man thinks, but by what God actually does before our observation, they are found to bear down all resistance.

Of the two portions of the Sacred Writings, the Old Testament and the New, the diversity in many respects is very striking; while yet, it seems impossible to deny, on close inspection, that there is discovered, a singular uniformity of design, a gradual unfolding of the same comprehensive scheme, a constant keeping in view of the same purpose to be accomplished,—a purpose of which, however, the precise nature was hidden for ages. Had there from the beginning been some presiding intelligence perfectly acquainted with the facts and doctrines to be promulgated in a distant age, intending to announce them gradually, to interweave them with other matters, to introduce such notices of them as might excite ambiguous hope at the time, and which, when accomplished, should become entirely unequivocal; it cannot be denied, that some such work as the Old Testament would have been the production of that intellect. That design it exactly answers. But since, without a governing intelligence, no such design could by possibility have been entertained, the result actually existing is left without a cause, and can on no principles

whatever be accounted for. Can ignorance be supposed to have for ages performed the work of knowledge? Of the existence of the Old Testament before the events recorded in the New, it is impossible to doubt: of its anticipation of those events, the appearances are too plain to be denied. Yet, whence could arise this anticipation? A seeming foresight of few and common events creates no difficulty; but when the circumstances are numerous, the events entirely singular, events which the human mind is slow to apprehend, slower still to credit, even though clearly announced and well attested; then, in this case, that the coincidences could be casual, cannot be admitted. With this difficulty, the infidel has never seriously attempted to grapple. The only effort towards it displays at once its unmanageable nature. His method is, to try to defeat the forces of his adversary in detail. He insulates every reference, calls it an extravagant figure, divests it of its meaning, applies it to some common occurrence, and then presumes to treat its resemblance to a prophetic announcement with contempt. The difficulty is thus left unheeded, or rather, acknowledged to be insuperable. Of that difficulty, the very essence consists in the *number* and the *peculiarity* of the references, and in the exactitude of their agreement, when collected and combined, with subsequent events most complicated and unexpected.

The writings of the New Testament display a similar feature, independently of prophecy. Those of them which are ascribed to authors who could be cognizant of the same facts, exhibit innumerable coincidences, where concerted design is impossible; of which coincidences, no reason can be given, but that the facts really occurred, and that the minds of the authors were alike imbued with their influence. Of this nature, examples are every where discernible, and, in those parts which have had a Paley to illustrate them, so established, that even Scepticism itself, the most inveterate, has been compelled to grant the inference, that those events at least were real.

Independently, therefore, of the personal character of the writers, as fairly to be deduced from the style, and the sentiments and feelings manifested in their writings, independently too of such proofs as demand Christian knowledge and experience to comprehend them, nothing less can be inferred from the various considerations of internal evidence, than that imposition in this case were the greatest of anomalies.

The external proofs of the truth of Scripture have, in like manner, often been shewn to be unassailable by any legitimate methods of reasoning. That a general change was effected in the opinions and practices of large masses of mankind, for which a growing belief of the facts stated in the New Testament will

satisfactorily account, no one will venture to deny. Of such a change,—which, whether we regard the extent of its operation, its completeness as a revolution of thought, opinion, and sentiment, or the learning, habits, and secular influence over which it prevailed, is absolutely without a parallel in the history of the human race,—no cause at all adequate to the effect, except the one above mentioned, has ever been as yet devised. And from what has been attempted, we may plainly infer, that to imagine such a cause surpasses the sagacity of man.

In addition to this fact, sufficient of itself to inspire confidence, no attempt has so far succeeded as to appear even plausible, which has been directed against the authenticity of the Sacred Books. It is supported by more historic document than on any other subject would be deemed at all needful; and there is no contradictory or conflicting testimony, except on questions of no importance, as applying merely to some insulated part. To evade the force of this testimony, nothing has yet been imagined, which in any other case would be allowed a moment's consideration. What is the refuge of the unbeliever? He is obliged to insinuate that some documents which might have opposed the present inferences, *have possibly perished*; or that some remaining works, in which there is no mention of them, *would have adverted to the facts, if true*. Thus, a conjecture respecting something which may possibly have existed,—not of what has any probability to support it, but of what by mere possibility may have been,—is alleged to disprove the verdict of direct and multifarious witnesses; and the silence of a few, is to counterbalance the declarations of many. This is not the course of inquiry, but of determined prejudice; not of argument, but of subterfuge. To make the inference from historical proof to be dependent upon what we may conceive it might have been, instead of resting it upon what we know actually to exist, is plainly want of sense. What less can it be than an abandonment of reason, for us to assume the possibility of something unknown, to contradict what is known? How little also can be fairly deduced from the *silence* of authors, even respecting the most unusual and interesting events,—events to the mention of which their subject directly led them, and respecting which they were in possession of all the means of information,—may be seen by the silence of Pliny, Suetonius, and Tacitus, respecting the destruction of Herculaneum; the two former not having alluded to the fact, and the latter stating only generally that cities were destroyed. For the New Testament, it may be therefore confidently asserted, that, in historic evidence, it is beyond the reach of assault.

But, besides direct historic proof, the external evidences of Scripture diffuse themselves over almost every tract of literature and science. It is true, that no science whatever is taught, as a

science, in the sacred books ; not even that of theology or of morals ; much less then are we to expect from them any other kinds of systematic knowledge. Nevertheless, the Sacred Writers have interwoven very much of fact, relating both to history and to the subsequent discoveries of science ; much of events, which, though not the primary things intended to be taught, must still be either true or false ; that is, must either have really occurred, or have been invented for a specific purpose. The shrewd discovery of the Westminster Reviewer, that the Flood was only a moral event, is above the comprehension of ordinary people. Whether the inhabitants of the old world were punished by dreaming of a flood, or whether they imagined it in broad day light, does not exactly appear from the Reviewer's remarks ; but, whether a dream or a waking imagination, it seems to have been most deeply impressed on the minds of succeeding generations, if, at least, we may at all judge from the traditions of the various tribes which constituted the ancestry of all the races now inhabiting the different regions of the earth. It is pretended by writers of this insidious class, that since the Scriptures have for their object, the instruction of mankind in moral and spiritual truth, it ought to be conceded, that there is no reality in their history, nor truth in their statement of physical fact. On this hypothesis, the rank assigned to the word of divine truth, is the same as that of the fabulous and enigmatical instruction of Indian, Egyptian, and Grecian Mythology ; saving, perhaps, some superiority in its own department, in its exhibiting a better code of morals and a purer theology. Thus, the Bible is reduced to a level with the Shasters, as detailing to us no physical facts, or none on which we can place the least reliance, having merely interwoven its instructions with mystical legends ! Because it does not deliver systems of astronomy, geology, mechanics ; because it speaks the universal language of men, and employs such phrases as, the sun rose and the sun set, therefore the creation was no creation, the flood no flood, the Tower of Babel no such thing as a tower, nor the march of the Israelites through the desert, and their expulsion of the Canaanites, any thing else but mere figures, intending to describe some moral change, or to inculcate some abstract truth !

On the faith of this assumption, all who attempt to elucidate and confirm Scriptural fidelity, by subsequent discoveries, are to be lectured as introducing the "*Philosophia phantastica*," and the "*Religio hæretica*," against which Bacon has remonstrated. Themselves constantly violating sundry maxims of Bacon, these writers try to persuade the ignorant, of their own most philosophic consistency, and, when confronted with a sturdy accuser, like an arraigned felon, to throw the guilt of some other crime at least, upon the witness. Thus have they treated De Luc, Granville Penn, Ure, and every man of science who has dared to cherish

reverence for the Scriptures, or to hint discrepancy between a darling theory and authenticated fact. These gentlemen may have committed errors; but the scorn with which their honourable names have been loaded, has not on that account been cast on them; since blunders far more gross, in writers more congenial with the taste of these revilers, are treated gently. But the sin is, that they have thought to corroborate and to confirm the sacred records, by connecting facts of comparatively recent proof, with statements made some thousands of years ago. These gentlemen may have theorized without sufficient data; but neither is it on this account, that they have incurred such ireful censure; for their critics have their unsupported theories also. The offence, no doubt a grave one, is, that the theory takes the interdicted course. The wildest extravagances of Indian fables may meet with friendly entertainment, and it may even be hinted that modern science singularly favours them; but Moses must be held to be without the pale, and ridicule must needs alight on those who dare assert his claims to modern confidence. So sensible of this fact is the Author of the work before us, that, as a member of the Geological Society, he shrinks from encountering the obloquy, and chooses to withhold his name.

It is manifest, however, that the notion which assigns myriads of ages as the past duration of the world, is not less hypothetical than that which limits its duration to a few thousand years;—that he who pleads for a succession of innumerable partial revolutions, to account for that class of phenomena now generally called diluvial, is not less a theorist than he who attributes them to one of unlimited extent. Neither party confines himself to mere facts; each has his inferences; nor can either claim for his opinion the unyielding force of demonstration. To describe a multitude of disturbing causes now at work, in the manner of Mr. Lyell, and then to imagine myriads of ages for them to revel in, if it may illustrate the possibility, can scarcely be said to establish the probability, that all the changes which the crust of the earth has manifestly undergone, were thus produced in fact. Marble rocks have been worn by the kisses and genuflexions of devotees; and the supposition would therefore involve no absolute impossibility, that, in a period of incalculable duration, but which would still be as nothing compared with eternity, a valley might have been scooped out of the hardest rock by the mere kisses of successive generations; but there would be some difficulty in bringing our minds to acquiesce in such an explanation of the phenomenon, even if it could be shewn that such rocks had been the objects of a superstitious veneration. Little is proved, when it is shewn that certain physical agents would be adequate, at a given rate of energy, and in the course of indefinite periods of time, to the performance of certain assignable effects: in order to con-

vince us that the work was actually thus accomplished, there needs some direct evidence that they really had the time allowed them to effect the results. It was not by shewing the mere fact of gravitation, but by ascertaining the limitations of its influence, and by proving that the effects exactly correspond to a cause so ruled, defined, and limited in operation, that Newton placed his system on the adamantine base of proof. Let then the geologist define the rate of power in his physical causes, and shew their correspondency, working at that rate according to fixed times and distances, with the results ascribed to them, and it will be confessed that he has built an edifice of sound philosophy. Till then, his theories claim to be regarded only as mere opinions, and, as such, liable to be warped by every previous bias which the unestimated force of circumstances may have impressed upon his mind.

Aware of this truth, the Author of this work distrusts such theories. He assumes, that, except they can be proved to be false, the facts recorded in Scripture are to be regarded as having actually occurred; and that if true, we may rationally expect from their very nature, that traces of them may remain to this present time; and be discovered in the obscure traditions of nations, in their written histories and monuments, or in the lasting results of them impressed upon the material frame-work of the globe. He assumes besides, that such facts stated in Scripture, as, antecedently to such corroboration, might seem to be highly improbable, almost impossible; when afterwards proved, not only to have been possible, but to be actually supported by unexpected concurring phenomena, for which they satisfactorily account; become not only worthy of credit, but nearly demonstrated to have certainly occurred. Nor can we doubt, that this kind of proof, if not demonstration, is nevertheless, in the view of reason, fully as convincing. We are not less certain of multitudes of truths which are unsusceptible of demonstration, than we are of those which are demonstrated. If the most questionable and astounding announcements of a book, professing to have been given by Divine authority, and otherwise established to be worthy of credit by internal and external media of evidence, are themselves also shewn to be supported by subsequent discoveries; then, the book itself becomes altogether, without any deduction, worthy of full reliance on its veracity. Nothing can have a more powerful effect upon a sound mind, than such solutions of difficulty, such clearing of contradictions, such confirmation of otherwise confounding statements. He that, unless it can be rigorously proved that no other causes can account for them, refuses to admit such causes as the Scriptures assign for amazing effects, which effects he is nevertheless obliged to acknowledge, manifests that he has determined beforehand to reject their verdict. He distrusts it as if

already convicted of fraud, while yet, before he can justify his scepticism, he must be held bound on other grounds to shew its unworthiness of credit. Till he do this, he must be considered as under a determined but unreasonable bias, and not to be regarded by any candid investigator of truth. If, in a court, an event is proved, and witnesses are adduced, who state how that event occurred; is their testimony to be treated as undecisive, till it is further shewn that in no other way could the event have taken place? Except the credit of the witnesses had been already impeached, would not this be trifling intolerably? And would not the trifler who should plead for that course, meet with deserved contempt from reasonable men? Of similar contempt are the learned triflers worthy, who so treat the Scriptures, and those advocates of them who endeavour to shew, that admitted phenomena would be the result of facts which those Scriptures state. For it is to be remembered, that these advocates of Scripture are assailed, not for having *failed* in their elucidations, but for having made the *attempt* to elucidate Scripture facts by known and acknowledged phenomena.

But in this case, who are the persons who with propriety may be held to rigorous proof? Are they the advocates, or the repudiators of Scripture? The case, be it recollected, is literally this. The Scriptures, by other and many independent media of evidence, are proved to be true; but they declare certain facts, which their oppugners have held to be impossible, or at least highly incredible. On further research, it is found in the progress of discovery, however, that events wholly before unsuspected, and denied to be possible, have actually occurred; events, for which, if true, such facts would satisfactorily account. Now, the advocates of religion treat these admitted events as proofs of the facts before asserted in Scripture; but, says the sceptic, 'No, I will not concede that inference, I will not allow that these undoubted events are proofs of those contested facts, until you advance another step; until you shew, not only that those facts will sufficiently explain them, but that no other possible supposition can be devised, to which their causation might be adequately ascribed.'

Irrational men,—thus the Christian advocate might justly retort upon his sceptical opponents,—determined foes of truth and piety, it is you that must shew, and by all reasonable men will be held most strictly bound to shew, the *exclusion* of those facts. You must prove, not only the possibility, but the certainty of some other cause. You must not amuse the world with fantasies subversive of Scripture, grounded only on possibility, but either demonstrate your positions to be conformable with fact, or submit to be considered as invidious enemies of the faith of the Christian world; as cowardly seeking to destroy by craft, what you feel yourselves incompetent openly to encounter. Men who,

under the guise of science, endeavour to subvert the faith of the Christian, and who cast their foul reproaches at its defenders, ought to be openly denounced by the steady friends of truth. Complaisance under such circumstances, is treason against the best interests of mankind.

Suppose it could be shewn,—which it cannot,—that the widely spread and astonishing effects attributed by Professor Buckland to a general, simultaneous deluge, might, in all their circumstances, be accounted for by partial, successive floods; would this invalidate, or even weaken the Professor's inference? To have any weight against the combined force of testimony and inference, it must, in addition to this, be established, that a general deluge would be inconsistent with the facts;—that, at least in parts, the phenomena are inexplicable by the cause assigned. It is puerile trifling to tell us that partial floods can produce, *pro tanto*, effects exactly similar to those of a general one. Of those partial alleged inundations, one at least must be shewn to have occurred at every place; and the effects ascribed to them, must carry unequivocal indications that they were successive. To suffer the imagination wildly to wander over immense durations of time, and arbitrarily to assume a long succession in the operation of causes, when the effects to be accounted for, exhibit no distinctions of date, but, on the contrary, every indication of contemporaneous production, is in itself unreasonable; but to do this, in preference to admitting a well attested and simultaneous cause, is not the part of rational deduction, but of unlicensed theory and inveterate prejudice.

Geologists are now, in relation to the question of the truth of Scripture facts, of three principal schools. Those who compose, it may be feared, the most numerous class, are vainly endeavouring to lay the Bible on the shelf for ever. They are for leaving it out of sight, till they shall have succeeded in prejudging its claims, by imbuing their readers with counter theories, and persuading them that those theories are really science, the legitimate and necessary results of the inductive philosophy. Having accomplished this, their object will doubtless be achieved; for what respect can a book secure, which, professing to be a revelation from the Author of Nature, and to found its claim to obedience in matters of religion, solely upon its own authority, shall be proved untrue in some of its main averments? If, where we are supposed to be competent to judge, we find it to be false, how shall we confide in it as true, when treating of matters beyond the reach of our scrutiny? To maintain that in a physical sense the Bible is false, though in a moral sense sacred verity, is a species of philosopher-craft that is becoming stale, and its effects have been more than sufficiently developed in other countries.

Doubtless the plea is plausible, that, in order to support the Scriptures effectually by the discoveries of science, the investigations of science must be conducted independently. We object not against the maxim, but complain of the *malus animus* with which it is manifestly propounded, and the bad faith with which it is applied. We complain, that theories are obtruded as deductions of science, which are not even legitimate inferences from the facts, and which have obviously been suggested by the desire to get rid of Scripture statements. Had there been no such statements, no such theories had ever seen the light. Such reasonings are not really *independent*: they owe their origin to a knowledge of what the Bible teaches, and are contrived to negative its testimony. Of this, the extravagance of the theories themselves, affords sufficient proof.

Admitting that science is independent, still, it must be science, rigorously such, cautiously deduced and necessarily resulting from indubitable premises. Of science truly such, the believer in Scripture can entertain no fear. No discovery of what is still unknown, can ever contradict what we already know. It is ignorance alone which time and advancing light will dissipate. But to put in this claim of independence in favour of every theory, and to maintain that we are at liberty to enter the wide region of possibilities, and to assume, in contradiction to an accredited basis of religion, agencies and operations to have been actual and real, merely because we cannot prove them to have been impossible,—is an abuse of science, which its enlightened friends must join with the friends of religion in indignantly reprobating. When, therefore, we find elaborate theories built upon mere possibilities, in direct opposition to Scripture on the one hand, while those hypotheses which accord with Scripture are gratuitously rejected on the other, what must we conclude, but that enmity exists, and that the maxim above referred to is advanced merely to mask the attack upon Revelation, and to beguile the unsuspecting reader into infidelity?

Another class of Geologists maintain the consistency of the phenomena of nature with the Scripture records, not only as they may be interpreted without violence, but as they have been popularly understood. They not only repudiate the theories of those who demand immense durations of time, even myriads of ages, for the slow operation of existing causes, but will admit of a duration no greater, from the first creation of the matter of the earth, than the few thousand years which have ordinarily been assigned for it by the common chronologist. Of this class is our Author, concurring, in this particular, with Mr. Granville Penn, Dr. Ure, and others. Without denying the possibility that all the phenomena of geology may be reconciled with this view, (a supposition which, quite contrary to his inferences, we think Mr. Lyell

has rendered more plausible,) we do not feel that Scripture lays us under the necessity of maintaining it. Irrespectively of any reference to geology, the term days, in the first chapter of Genesis, may be taken to mean periods of duration of indefinite extent, without exceeding the latitude often assumed in the application of that word in Scripture. Nor does this admission at all affect the notion of creating acts being independent of time. All must agree, that the creative acts recorded were successive; and it cannot affect their extra-natural, their immediately divine character, whether we suppose them to have been exerted at intervals of twenty-four hours, or of longer periods. To that part of the work before us, which seems to insist upon the necessity of adhering closely to the restricted system of interpretation, we, with all respect for the Author, demur.

The third class of writers on Geology is intermediate between the two just mentioned. Of these, De Luc is at the head. We cannot again name this eminent man, without expressing our admiration of his genius and industry, and our pleasure at seeing a recent edition of his letters, accompanied with valuable remarks and illustrations by the late Rev. Henry De La Fite.

Of Geology in general, we may confidently affirm with the present Writer, that, so far as it can be considered as established science, it contains nothing contrary to Scripture. But, with him, we may go further, and supported by such high authorities as De Luc, Professor Buckland, Mr. Young, and others, differing among themselves on many points, yet on this point agreed, may add, that its researches have afforded much valuable and interesting corroboration of the sacred narrative.

In accordance with these views, our Author remarks:—

‘ While we profess the highest respect for the valuable researches of a Cuvier, a Brongniart, a Buckland, a Ledgwick, a Greenough, a Lyell, and many others, we consider that they are not infallible. We much esteem the interesting facts which they have presented; but their deductions may not always correspond with the legitimate requirements of inductive truth; and it is admitted on all hands, that our advancement in geology must extend very far beyond our present attainments, before we have any right to think about the structure of a theory. Geology was formerly called a “system of paradoxes.” Is it consistent with induction, to overlook the *only* authentic record of the infant history of the world, and yet introduce eastern fables, because they happen to exceed the limits prescribed by the Mosaic cosmogony, and dance to the tune of millions of years; and that because such a term of years has been preconceived to be necessary? This takes for granted the thing that remains to be proved, and is in direct variance with the maxims of inductive science. It will be time enough to grant the requirement, when positive and substantial facts shall have *proved it to be necessary*; but we deny the concession on the mere dictum of pre-

conceived opinion, or bold assumption. We cannot establish our premises better than by referring to geologists themselves. Are not the proteus forms of geological speculations, systems of geology, and theories of the world, at this moment, the laughing-stock of well informed men? Cuvier pays a well merited compliment to Professor Buckland, for steering his bark of observation clear of these whirlpools of fantastic opinions, in which so many have perished. M. Cuvier calls this distinguished geologist, "a philosopher who does honour to geology by precise and consistent observations, as well as by the steadiest opposition to random hypotheses;" and in geology, these "random hypotheses" have been almost as numerous as the authors who have written on this branch of science. Nothing can be more opposed to true science, than to pronounce on the priority of formation, or the comparative age of rocks, from either their structure or the organic remains they present:—the entire question remains just as it was. M. Alexandre Brongniart thus propounds his opinion: "In those cases where characters derived from the nature of the rocks are opposed to those which we derive from organic remains, I should give the preponderance to the latter." This seems to us to imply an admission, that nothing definite can be inferred from the *nature of the rocks*; moreover, that between the nature of the rock, and the organic remains, there may be a palpable discrepancy; and that these may be even at complete antipodes with each other. The event has proved, from what we have already mentioned, that no evidence as to priority can be obtained from the nature of the fossil remains displayed in particular strata. In addition to what has been said on this subject, we may further state, that *encrinites*, *entrochites*, and *pentacrinites* are found in clay slate, grauwacke, transition limestone, alpine limestone, lias, muschelkalk, and chalk. It may be reasonably asked, how these three species of fossils could indicate any particular formation, when they are found in so many types and structures of rocks altogether different? If they would go to prove any thing at all, it would be that of a *contemporaneous* formation; but certainly not distinct epochas. The same observation applies to *madrepores*, *belemnites*, &c. which are equally diversified in their abodes. It follows, therefore, that they afford no clue whatever either as to "the order of creation," or priority in the question of the "epochas of formation." We find the same evidence when we take up the fossil-bones of quadrupeds in their more complete and perfect organization. To this interesting topic we shall again recur. We therefore infer as a matter of fact, that the theory of successive development is founded in *error*. Certain organic remains have been considered peculiar to certain formations, at once supplying data to determine the identity of such formations in remote countries, and becoming a chronometer to determine the relative epochas of formations; but this is altogether illusory; and yet, these have been propounded with an effrontery sufficient to overawe, for a time, the disciple of truth. These errors, though now completely exploded, are still however, by some, promulgated at the present moment as truths. "It is," says Mr. Lyell, in a foot note, "an encouraging circumstance, that the cultivators of science in our own country, have begun to appreciate the true value of

the principles of reasoning most usually applied to geological questions." He then adverts to the expression, *a geological logician*, used by the President of the Geological Society, in an address to its members, and adds:—"A smile was seen on the countenance of some of the auditors, while many of the members, like Cicero's augurs, could not resist laughing; so ludicrous appeared the association of geology and logic." It is almost unnecessary to say, that, however the doctrine of repeated destruction, and as repeated creation, might coalesce with the slumbers and waking hours of the mythology of Menù, it laid the axe to the very root of the volume of Revelation. Those have been greatly deceived, who expected to see the order of creation registered in the rocks of the globe; who supposed that zoophytes were historic medallions of the most ancient formations; that other rocks, agreeably to their presumed relative age, carried the series from this point upwards, until it terminated in the more perfect types of organization displayed in quadrupeds; and that all these had been swept away before the creation of quadrumanous animals and of man, just as if the destruction of inferior tribes was the necessary pioneer for monkeys and humanity Worlds of living beings alternating with worlds of death, destruction and death supervening *before the creation of man and the first transgression*, were the opinions of geologists."

pp. 98—100.

'We believe that no quadrumanous animals, such as the ape or monkey, have ever been found fossil in the great formations of the globe; but it by no means follows from hence, that the discovery is not yet to come. Quadrumanous animals are entirely tropical, having their dwelling in trees. One of the most important of recent discoveries in geology, is the fact of the bones of the MAMMOTH having been found at North Cliff in Yorkshire, in a formation entirely lacustrine; while all the *land and fresh-water shells* in this formation, thirteen in number, have been accurately identified with species and varieties *now existing in that county*. Bones of the bison, whose habitat is now a cold, or at any rate a temperate clime, have been found in the same place. That these quadrupeds and the indigenous species of shells found along with them, had a contemporaneous existence in Yorkshire, (a fact which Mr. Lyell justly considers to be of vast importance in geological science,) has certainly been demonstrated by the Rev. W. V. Vernon, who had a pit sunk to the depth of upwards of two hundred feet through undisturbed strata, in which the organic remains of the Mammoth were found imbedded, together with shells, in a deposit which seems to have resulted from tranquil waters. Mr. Vernon considers these phenomena as proving, that there has been but little, if any change of temperature in the climate of Britain since the Mammoth lived there. Dr. Schouw, of Copenhagen, had come to a similar conclusion as to the climate of Palestine, from calculating the mean temperature necessary to the growth of the palm. The date palm is as successfully cultivated now in Palestine, as in the earliest period of which we have any account. The city of palms, or Jericho, was so called from the groves of palms in its vicinity; while pagan historians amply confirm what sacred history has so unequivocally described. Thus there seems no legitimate ground to suppose, either

that mammoths were non-contemporaneous with fossil remains of existing genera and species; or that the climate of the globe has materially changed since the era in which mammoths lived. The indiscriminate mixture of the higher types of organization with the lower types of animal formation, bids defiance to their being legitimately considered as a test in the decision of the question of the comparative age of rocks. The date of formations cannot, therefore, be determined from any particular description of organic remains, because the same organic remains are found in other strata and other formations. The obvious inferences from these premises are, that, 1. The theory of the successive development of animal forms has not the shadow of proof; 2. The various types of organization were contemporaneous; and as they now are, so they have ever been; 3. That geological facts, so far from countenancing an entire change of climate, prove the very reverse; and it follows, therefore, 4. That tropical vegetation, and tropical zoology, the organic wreck of which has come from every quarter of the globe, must have been transported by the violent action of the currents of an universal deluge, which has certainly circumfused the globe.' pp. 111—113.

Upon the interesting inquiry respecting fossil remains of MAN, the Author has the following remarks.

'It has often been asserted, that MAN, from never having been found in the state of a fossil, must needs belong to a creation comparatively recent, as the commencement, perhaps, of what Mr. Lyell would call a "geological cycle;" which, however, we confess our inability to comprehend: and if there is one more decided attempt to strike at the very foundation of Revelation, than another, it is this. But it is not more repugnant to Revelation, than to sound philosophy and right reason; nor is there a single fact which can be brought forward to warrant such an assertion. Suppose that nothing of the kind had really been found, would it not be rash, in the present infant state of geological science, to infer that such may not be found? And yet, this has been received amongst geologists as a species of *axiom*. When the vast diluvial beds of clay and gravel, and the superior strata in Asia, shall have been explored, it will be time enough to venture on such a conclusion; but to hazard this opinion at present, is of a piece with the sweeping assumptions of geologists from first to last.'

'We pity the evasive shifts to which those who reject Revelation are reduced, in considering this question. Let us take Mr. Lyell's remarks. "But another and a far more difficult question may arise out of the admission that man is comparatively of modern origin. Is not the *interference of the human species* (!) it may be asked, such a deviation from the antecedent course of physical events, that the knowledge of such a fact, tends to destroy all our confidence in the uniformity of the order of nature, both in regard to time past and future? If such an innovation could take place after the earth had been exclusively inhabited for *thousands of ages* by inferior animals, why should not other changes as extraordinary and unprecedented happen from time to time? If one new cause was permitted to supervene, differing in kind and energy from any before in operation,

why might not others have come into action at different epochs? Or what security have we that they may not arise hereafter? If such be the case, how can the experience of one period, even though we are acquainted with all the possible effects of the then existing causes, be a standard to which we can refer all natural phenomena of other periods?" Now these are certainly very heavy reasons, and entirely neutralize Mr. Lyell's assumptions; (for they are no better;) while our Author, in these very admissions, becomes suicidal to the whole drift of the argument for which his volume was written. The title of this otherwise certainly interesting work is this:—"Principles of Geology, being an Attempt to explain the former Changes of the Earth's Surface, by reference to Causes now in operation." Let us examine how Mr. Lyell meets his own inferences. "Now these objections," says he, "would be unanswerable, if adduced against one who was contending for the absolute uniformity throughout all time of the succession of sublunary events." Then follows an assurance, that he is not disposed to indulge in the philosophical reveries of the Egyptian and Greek sects. He, however, says nothing about those of India. Shall we call Mr. Lyell a "geological logician;" and is this to be accepted as a specimen? If Revelation is to be encountered with this kind of *Logic*, it may be safely met with pity and contempt.' pp. 116—118.

The Author then states the facts connected with the most striking cases of human fossils, for which we must refer to his book. Upon the strength of these facts he contends, in opposition to the mass of geologists, for the equal antiquity of human bones with those of antediluvian animals; and expresses his concurrence with Mr. Granville Penn, Mr. Young, and others, who think that, in addition to partial changes, both ante and post-diluvian, one universal deluge is quite sufficient to account for the facts and phenomena of geology; and that 'to suppose any more, 'is a positive infraction of Sir Isaac Newton's celebrated maxim, 'that if one explanation is sufficient, it is superfluous and unnecessary to assume more.' He then proceeds.

'Besides the authorities above mentioned, it is cheering to learn that M. Constant Prevost has lately laid before the Academy of Sciences, a treatise on the great geological question,—Whether the continents which are now inhabited, have or have not been repeatedly submerged? This Author maintains firmly, that there has been only one great inundation of the earth; and that the various remains of animals and plants, which have given rise to the supposition of successive inundations, have floated to the places where they are now occasionally found. Every successive investigation and every new discovery weaken the speculations of geologists; which are, at the present moment, only, at the best, "a bowed wall and a tottering fence": and though they may, for a little longer, be able to *satisfy themselves* in the principles of "geological logic", we doubt whether they will be able to convince others. None who are capable of reflecting, will be disposed to abandon Revelation, the proof of which is adamant at every

link, for the fooleries of a sceptical geology ; and if there are any who, on a calm survey of geological facts, can discover a solitary one counter to the palpable truths of the Mosaic cosmogony, his opinion is at antipodes with our own ;—we view things through media that are altogether different.' pp. 119—122.

It has already been stated, that the work, besides its reference to the present state of geology, comprises an appeal, in confirmation of the Scriptures, to other branches of science, to historic fact, to rudiments of tradition, to sculptures, gems, coins, and medals. In addition to the direct confirmation of Scripture facts, the Author argues likewise from the dissipation of those many cherished theories of successive sceptics, which are ever exhaling before the advancing sun of science. Now when we witness, one after another, every theory, how ingenious soever, which has been devised in opposition to the facts of Scripture, proved to be incapable of standing the test of increasing knowledge ; when we find them severally, in their day, entertained with all the confidence of scientific certainty, and vaunted as undoubted proofs of error in the word of God, but, by and by, convicted, withdrawn from observation, willingly consigned to forgetfulness, or exciting shame in their former advocates ; may we not safely conclude from such repeated failures, that the facts which they were intended to discredit, will defy every future assault ? May we not infer this consequence, just as certainly as, from finding that every structure not in accordance with the laws of equilibrium derived from gravity, becomes unstable, and threatens speedy ruin, we feel assured that the force of gravity certainly exists ? If, in like manner, every device which contradicts the statements of the Bible, speedily comes to nought, are we not to revere those statements as the truth, which finally must prevail ? The exposure of those theories, therefore, is justly placed in the work before us, among the demonstrations of the truth of Scripture. They are reductions to absurdity, not less convincing than the most positive proof.

We have dwelt at the greater length upon the volume before us, as being the work of a layman devoted to literature and science, and as it seems, in these times, peculiarly desirable to encourage gentlemen of the Author's character and attainments to come forward courageously to oppose the growing scepticism of the day, —to detect the sophistries, and to repel the daring insults levelled at the only system of religious truth which ever professed to cheer the heart of man with the substantial hope of a blessed immortality. The work is very miscellaneous, and, we must add, has been compiled without much regard to methodical arrangement. It is, however, full of interesting facts and observations ; and one which we can cordially recommend, as adapted not less to please

than to instruct and convince. Had it been entitled 'Illustrations', rather than a 'Demonstration of the Truth of Revelation,' the designation would have been, perhaps, not less inviting and more appropriate. The book is got up in a very respectable style, and is embellished with several plates, consisting of fac-similes of the various existing monuments to which the appeal is made, and comprises much valuable matter in a convenient compass.

Art. III. *Memoir of the Life of the Rev. Matthias Bruen, of New York.* 12mo, pp. 441. Edinburgh, 1832.

WE have perused this volume with feelings of high gratification. The subject of the memoir was, in his own country, universally respected by men of every rank, and by religionists of all persuasions. To many individuals of eminence in this country, he was also well known; and by all who had the opportunity of making his acquaintance, he seems to have been regarded with feelings of the warmest interest, not only as a man of talents and piety, but as exhibiting a degree of suavity of manners, delicacy of feeling, and gentleness of deportment, of which our American brethren have afforded us but too few specimens. In a letter to a friend on the occasion of his death, Dr. Smith of Homerton thus speaks of him:—'My dear and never to be forgotten friend 'was an extraordinary man. In him were found qualities which 'we think ourselves very happy to discover dwelling apart, each 'having a separate bosom for its temple.' That a memoir of such a man should be given to the world, by which, as his Biographer remarks, 'the image of one so peculiarly beautiful in his 'moral and intellectual structure, might for a while be kept from 'oblivion', must have been felt by all his friends to be exceedingly desirable. We are happy that the execution of this task has devolved upon one so well qualified to do justice to it as the Author of the memoir before us. Though published anonymously, it is sufficiently evident from some of the letters, as well as from internal evidence, that we are indebted for it to a female pen. Now the character of Mr. Bruen's mind,—distinguished, as it was, by delicacy of taste and perspicacity of conception, rather than by profundity or power,—as well as the peculiar cast of temper and feeling which he exhibited, was exactly such as is most likely to be appreciated and accurately delineated by a highly cultivated woman. We are inclined to think, therefore, that, in the volume before us, we have a more faithful portrait of the mental and moral character of Mr. Bruen, than would in all probability have been afforded to us, had the execution of it been entrusted to one of more masculine ability, but less congenial mind. Indeed, we do not at this moment recollect any biogra-

phical work, the general style and sentiments of which are more in accordance with the spirit and temper of the individual whose life it professes to set before us, than the volume now upon our table. If we have any fault to find with it, it is that there appears to us rather a superabundance of illustration and of extract, as well as an occasional unnecessary enlargement on the part of the Writer, upon topics which, however dear to recollection, have but a slight bearing upon the development or elucidation of the character of the excellent individual to whom they relate. It is from this source, from *character*, that the entire interest attaching to the life of Mr. Bruen is derived. He passed through no extraordinary occurrences; he performed no wonderful or uncommon feats of intellectual or benevolent exertion; and accordingly, but for the beautiful symmetry of his intellectual and moral being, there would be little to recommend him to the notice of the public. We could have wished, therefore, that every thing not directly tending to bring out the distinctive traits of his character, or to illustrate it as a whole, had been either entirely passed over, or only cursorily noticed. We must also take the liberty of suggesting to the Author, the propriety, in the event of a second edition, of curtailing a few of the many dissertations introduced upon topics incidentally alluded to in the course of the narrative. Important as are several of the subjects so discussed, and graceful and correct as is the manner in which they are handled, yet, as they have no immediate reference to Mr. Bruen, they must be regarded as unnecessary additions to the size of the volume. Some of the most striking instances of what we now allude to will be found in Chapters I, XVII, XX, and XXIV. With these exceptions, (and they are really so slight as hardly to be entitled to the name,) we think the volume quite a model of biographical composition, and should be happy to aid in promoting its extensive circulation, especially among those who are engaged in preaching the Gospel, or who are preparing for that work.

Mr. Bruen was born at Newark, New Jersey, on the 11th of April, 1793. His father was the representative of a family which had long resided in that town, and were descended from its founder, Obadiah Bruen, a worthy Puritan who had emigrated to New England in the reign of Charles I., to escape the persecutions which were levelled against him because of his kindness to Prynne during his imprisonment in Chester. From a very early age, the young Matthias was noted for a love of retirement and a thirst for information, so strong as frequently to induce him, when a mere child, 'to lock himself into a room that he might enjoy 'his book undisturbed.' A residence of seven years (from his eighth till his fifteenth year) with his paternal grandfather, who was intimately acquainted with history, and especially with that of

America, and who delighted in communicating the information he possessed to his intelligent descendant, tended not only to keep alive his desire after knowledge, but also to give it a useful and instructive direction. From the house of his grandfather, he was removed to Columbia College, in 1808, where he graduated with much honour in 1812. During his residence at college, it pleased God to relieve him from a state of deep depression, under which a concern for his eternal interests, accompanied with indistinct views of the way of salvation, had caused him to sink, by opening his eyes to the fulness and freeness of that redemption which is offered in the Gospel. It would have been interesting to know something of the workings of his mind during this momentous period; but of these, as of the events of his college life generally, scarcely any memorials exist. Under the impulse of the feelings produced by the change of mind he had undergone, having determined to devote himself to the work of the ministry, (though placed in circumstances which rendered his adoption of a profession purely optional,) he entered the Theological Seminary at New York, at that time under the superintendence of Dr. J. M. Mason. There he continued to prosecute the study of his profession, with the same assiduity and success which had marked his pursuit of general knowledge, till the year 1816; when, having fulfilled the prescribed term of study, he was licensed to preach the gospel, according to the form prescribed in the Presbyterian Church. Being naturally of a constitution far from robust, his close application to study, and the effects of a severe fit of illness in the year 1812, from which he had never thoroughly recovered, rendered it expedient that some time should be spent by him in endeavouring to obtain a larger stock of constitutional vigour before entering upon the arduous services of a Christian minister. This formed one of the principal reasons which induced him, in the summer of 1816, to visit this country in company with his tutor, Dr. Mason. On that occasion, after passing hastily through England and Scotland, they visited Paris, where they spent some time, and then proceeded southward as far as Switzerland. Some interesting extracts from Mr. Bruen's letters at this time, are furnished by his Biographer, highly indicative of the devotional and pious state of his mind, while surrounded with the gayety and irreligion of Continental society. In a letter addressed to his parents, and dated Paris, 1st December, 1816, he thus gives vent to his feelings:

“ This is the first Sabbath, except those on board ship, in which I am obliged to feel myself altogether from *home*. In England and Scotland, the day brought with it Christian communion. The society of those whose hearts we knew were possessed with the same powerful desires, while it strongly recalled to our recollection friends and enjoyments far away, at the same time gave us an equivalent, to a certain

degree, for what our affection felt to be wanting. But on this Sabbath we are excluded from our privileges. It brings with it here no holy public exercises; we are shut up to our own meditations; we sigh for home. 'O that I had the wings of a dove!' My heart throbs and melts at the remembrance of this day's occupation there. I look at the spectacle, present to my imagination, of our fire-side at this hour; I look at the situation—the face—and every feature of every one there. May the blessing of the Holy One richly descend into the hearts of them all! This city, above all others, perhaps Rome alone excepted, is destitute of true religion. Here the Sabbath never comes. Sunday indeed they have; they greet its return; but it is with such festivities as exhibit a most entire want of the fear of God. The streets here, on this day, are exactly as ours on the 4th of July, except that our 4th looks more like a Sabbath, since nobody pretends to work. But here the blacksmith is at his forge, and the other mechanics at their labour; and the streets crowded by an immense multitude of people, with bellmen hawking about their things for sale, and showmen consuming the time selected by the Creator as holy to himself, every hour of which brings those myriads of immortals nearer their eternal, immutable condition. Poor Paris! what are splendid palaces to the want of the church of the living God! Of what value these gewgaws of an hour, in comparison of the glorious condition of that city or nation whose God is the Lord! Oh! how miserable is the spectacle, if we throw upon it the light of eternity!"' p. 16.

In the following spring, Dr. Mason returned with his young companion to London, to attend the religious anniversaries in May. After participating in the exhilarating emotions which these interesting occasions are adapted to excite, Mr. Bruen set out on a journey northward, travelling more leisurely than he had done before, and visiting in his way the individuals and places of which he had heard with interest and reverence in his own land. It was upon this occasion that, when he arrived in Scotland, he first presented himself at the hospitable mansion which he ever afterwards designated as his 'Scottish home,' and where he found that congenial society in the midst of which some of his happiest hours seem to have been spent. It was here that he commenced that intimacy to which we are indebted for the memorial of his life now before us, and for many of the beautiful specimens of epistolary correspondence with which it is adorned. Here he continued to reside until the month of September, when he rejoined Dr. Mason, whom he had left in London, at Edinburgh. After enjoying for a few weeks the society of that capital, they returned to the house of his Biographer, where, we are told, 'they together lingered out their last days in Scotland; —days fraught with spiritual improvement, and affecting, because they included the prayer and parting blessings of Dr. Mason on the family whom he honoured with his regard.'

It had been the intention of Mr. Bruen to spend the succeed-

ing winter in study at Utrecht; but the state of his health rendering it very doubtful whether a residence in so damp a climate might not prove permanently injurious to him, he changed his plan, and determined to winter in Italy. He seems to have come to this resolution not without considerable hesitation, arising from the conscientious doubt, whether it was consistent with his duty to spend so much time in the mere pursuit of information and the gratification of taste, instead of entering upon the discharge of the duties of that profession to which he had devoted himself. In a letter written while he was in London, preparing to embark for the Continent, he thus expresses his feelings.

“The tone of my feelings has been lowered by an innocent remark of a friend here. ‘He came from home just when he had collected all the instruments of usefulness, and now goes to let them rust in France and Italy.’ Am I in the path of duty? That is the one great question. In that day when God shall judge the world by Jesus Christ, will it be answer sufficient for the use of my time—‘He left off preaching the gospel, to go and see St. Peter’s, and the place where Satan’s seat is?’ Oh! I had rather be with you at the sick man’s couch; but this cannot be. I am now in a course which I cannot decide *not* to be the course of duty. We shall know *in that day*. Meanwhile, if I have erred, pray for me that my sins may be pardoned, and that while I suffer loss, I be not lost.” p. 32.

The tenderness of conscience which he exhibited on this occasion, attended him through all the engagements of his future career, and formed one of the most striking traits of his character. That it was sometimes carried to a morbid excess, so as to diminish in a serious degree the peace and consolation which as a Christian he might otherwise have enjoyed, seems too evident from some of the letters in the volume before us; but that his error, if such it may be deemed, rather his infirmity, was on the safe side, will not be questioned by those who are acquainted with the temptations to which men of literary tastes and habits are peculiarly exposed. They will see, in this tendency of his mind, the best preservative against the encroachments of that spirit which too often leads such persons to prefer the cultivation of the intellect to the discipline of the heart, and the gratification of the taste to the exercises of devotion and the conscientious discharge of the more private and less exciting duties of religion.

In pursuance of the plan which he had formed, Mr. Bruen spent the winter of 1817, and the spring of the following year, in a tour through part of France, Switzerland, Italy, the Tyrol, part of Germany and of Holland. His letters written during this period, present to us many very lively and interesting sketches of the manners, habits, and appearance of the people, as well as the general features of the countries through which he passed. He

seems to have kept a pretty full journal of his adventures and feelings, the substance of which he afterwards published under the title of "Essays, Descriptive and Moral, of Scenes in Italy and France. By an American." The chief excellence of this volume, his Biographer remarks, is, that it gives us a *moral* view of Italy. 'Others have described palaces and pageants, churches and ceremonies: Mr. Bruen's aim is, to describe the effects of despotism and Popish superstition on the national character, the private morals, and the spiritual interests of the people.' A work that should occupy this field in all its wide and momentous extent, has long been wanting among our works of travels in Modern Italy; and as tending in some degree to supply the *desideratum*, the "Essays" of Mr. Bruen may be regarded as valuable contributions, which an individual of more extensive observation, and of a more highly philosophic cast of mind, might advantageously employ as materials in constructing such a work. From the copious extracts which are given by his Biographer, we select the following remarks on St. Peter's, as a fair specimen of Mr. Bruen's general style and manner.

"When, at the first view of the interior of St. Peter's,—for I think we were all disappointed with the exterior, until we examined it closely,—we behold the mighty columns, the magnificent statues, the brilliant roof, the rich chapels, and the brazen baldaquin under the mighty dome, we feel that we stand where Charlemagne and Hildebrand might have met as compeers,—we see, as in one perspective, what we have before gathered in detail, that it was indeed an immense structure, which bound together the remotest parts of Christendom under an iron domination, which gave the right to a proud priest to force emperor and king to hold his stirrup.

"But these reflections are too stern to bear their sway long; for the admiration of the work shadows our remembrance of the infamy of those who built it. We would not mingle the memory of the prodigality of Leo X., or the crimes of Alexander VI., or the tyranny of Sixtus Quintus, with our elevated feeling in beholding this masterpiece of human science and sentiment; for what richness of sentiment is there in all the paintings, and what immense knowledge in raising these mighty arches!" p. 70.

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"I saw St. Peter's when it was illuminated by the cross suspended from the dome; and the effect of light and shade was superlatively fine. Nowhere did it strike me more than when the light fell upon the gigantic statues which adorn the tombs of the Popes, especially upon that of Clement XIII., where we see Canova's Sleeping Lions, and watchful Genius, which is the most affecting representation of an angelic being I ever beheld in marble.

"On the following Wednesday (Ash Wednesday), at the Sixtine chapel, the first Miserere is sung, and can never be listened to with-

out profound feeling. It is said that the music, which was written for this chapel, cannot be performed elsewhere with the same effect; and in a matter where fancy has so much play as in the effect of music, it can easily be imagined, that the associations of the place should give an exquisite tone of sentiment to the whole. I shall never lose the recollection of the solemn sensations produced by the first note of '*Miserere mei Domine.*' The evening had gradually shut in; I had been observing the Last Judgement of Michael Angelo, which occupies all the large space of wall behind the great altar. The scene had faded to my eye until only the more vivid figures could be perceived; and when realities almost sunk into shades, and pictures seemed realities—as the lights upon the altar were all save one extinguished—the cardinals and the whole assembly fell upon their knees, and in the dead silence the choir chanted '*Pity me, O God.*'

"It was the single occasion in which, as a Protestant, I could not, and did not wish to restrain my sympathy. And so much did the music force each one to shrink from contact, and prepare for a spiritual supervision, that in the crowd I felt alone, and could willingly have wept in penitence for myself, and in adoring commiseration for my Lord." pp. 71—73.

From this extensive tour, Mr. Bruen returned to England in July 1818; and after a short excursion to Ireland, he once more found himself at his Scottish home, where he spent a few weeks 'rich in intellectual and Christian enjoyment' with his much valued friends. Of these 'precious weeks', his Biographer speaks in terms of fond remembrance, as not unmoved by the solemn consideration that their enjoyments can never be renewed on earth, and yet cheered with the prospect of their resumption in that eternal abode 'where no enemy can ever enter, and whence 'no friend shall ever depart.'

'How chastened', she elegantly remarks, 'is that friendship which must transfer its hopes of future personal intercourse to another state of being! How sore the penalty paid, in such circumstances, even for the highest moral delights! How vainly, during the last days, did we endeavour to interest ourselves in subjects of general philanthropy, or our own future plans of usefulness! They were not to be accomplished, if ever accomplished, but in stations far remote from each other. We exclaimed with Klopstock, in sadness of heart,—

"Alas! they find not each the other; they
Whose hearts for friendship and for love were made;
Now far dividing climes forbid to meet,
And now long ages roll their course between." p. 92.

In the month of September, Mr. Bruen left Scotland for Liverpool, with the intention of sailing from that port to America; but when on the point of embarking for his native land, he was arrested by a very urgent and pressing solicitation from some Americans resident in Paris, who had formed themselves into a

small Christian Church, that he would visit them, and endeavour to establish amongst them regular preaching and the dispensation of the ordinances of the gospel. So strongly expressed was their wish, and so clear to Mr. B.'s mind did the call of duty in the matter appear, that he immediately resolved to comply with the invitation; though, from several passages in his letters written at the time, it is evident that the resolution cost him no small degree of pain, as obliging him to relinquish, at the very moment when there seemed a prospect of their being speedily realized, all his fondly cherished desires after the enjoyments of home.

As it was necessary, before he entered upon the functions of a Pastor, that he should be solemnly set apart to that office, he proceeded to London for that purpose; and about the beginning of November, he was publicly ordained to the Christian ministry, at the chapel of the Rev. Dr. J. P. Smith, who, with Mr. (now Dr.) Fletcher, Dr. Winter, the late Dr. Waugh, and a Presbyterian clergyman from Greenock, officiated upon the occasion. To a mind constituted as Mr. Bruen's, it may easily be conceived, that the services of the day would be peculiarly and almost painfully impressive. Tenderly alive as he was to his own imperfections, and deeply sensible of the responsibility attaching to the office, it was with no merely perfunctory solemnity that he took upon himself the office of an ambassador for Christ. To so high a degree, indeed, were his feelings excited, that he seems to have been thrown into a state almost bordering on despair, and from which even the contemplation of the Divine promises of strength and guidance failed for some time to recover him. That so excessive and inordinate anxiety is not only unauthorized by the religion of the Bible, but even positively discountenanced by it, hardly needs be pointed out. Yet, who that has seriously reflected upon the subject, and, with the word of God as his guide, has endeavoured to take the gauge and dimensions of the responsibility involved in the solemn vows of the ministerial office, would not rather participate in the exquisite anguish into which Mr. Bruen was plunged, than enter upon that office with the unhallowed confidence and almost callous indifference that too many persons on such occasions exhibit? Happy the individual who, under such circumstances, can so far forget himself, as to feel that he is but an instrument in the hand of the Almighty, by whose grace alone he is to be fitted for his work, and to whose glory all his exertions must tend!

Mr. Bruen remained in Paris for about six months. Finding, however, that there was little prospect of his efforts reaching beyond the few who had first invited him to become their pastor, and feeling that his own country had much more imperative claims upon his exertions, he resigned his charge, and returned to America in the summer of 1819. Almost immediately after

his arrival, he commenced his labours for the spiritual benefit of his countrymen, preaching wherever he had an opportunity; sometimes in farm-houses and private rooms, and sometimes in deserted chapels where not a single pane of glass remained, so that the wind had free liberty of entrance. While thus usefully occupied, circumstances occurred, by which he was induced again to cross the Atlantic, and revisit this country. What these circumstances were, we are not informed. A desire once more to mingle in the society of those friends whom he so much loved, before he should be placed in circumstances that might render a visit to them scarcely practicable, had, probably, some share in his decision. With these friends, the months of February, March, and April, 1821, were spent; during which, some afflictive occurrences in his own family and in that of his friend's, afforded an opportunity for the display of all the more amiable and attractive elements of his character, and for exhibiting to the fullest advantage the tenderness of his heart and the depth of his piety. To his friends, 'he was every thing that a brother in adversity can be'. He despised fatigue, he forgot his own griefs, and seemed only solicitous to minister to the welfare and comfort of those around him. In May, Mr. Bruen returned to America, where he resumed his former labours, employing himself chiefly in itinerant preaching, and in attending to the interests of the Home Missionary Society, of which he had been elected secretary. In the discharge of the duties connected with this office, a large portion of his time was occupied; and he seems to have watched over its procedure, and to have sought the success of its object, with a zeal and assiduity not less advantageous to the society than it was honourable to himself. About this period, he entered into the marriage relation with Miss Davenport; a lady who seems to have been in every respect qualified to become the wife of such a man, and between whom and her husband there existed, we are told, 'an entire sympathy in taste, principles, and habits.' Early in 1825, they were called to endure the loss of their only child. Deeply as this affliction seems to have affected Mr. B., it did not prevent him from prosecuting his exertions as a minister of the gospel, or discharging his duties in connection with the Home Missionary Society. In June of the same year, he entered into a stated engagement with the church which had been collected together through his ministrations, and the members of which had built a commodious and elegant place of worship for him in Blucher Street, in the city of New York. He now felt it to be his duty to resign his situation as Secretary to the Home Missionary Society; and as soon as a suitable successor was found in the person of the Rev. Absalom Peters, Mr. Bruen devoted his undivided attention to the instruction of his flock, and to preaching as extensively as he had opportunity. Successful in his ex-

ertions, beloved by his flock, and respected by all who knew him, in the prime of life, and with every prospect of comfort and usefulness, he seemed now to have reached the very station for which he was most eminently qualified, and in which a long course of useful and honourable exertion was presented to his view.

If such contemplations were indulged by his friends, they were destined very soon to be disappointed. Scarcely three years had elapsed from the time of his settlement over the church in Blucher Street, when it pleased the All-Wise Disposer of events to remove him from the scene of his labours to the enjoyment of that "rest which remaineth for the people of God." His demise took place rather unexpectedly in the autumn of 1829. In the month of August of that year, he was in the enjoyment of his usual health, and actively engaged in the discharge of his various duties. About the middle of that month, he left his family, who were at that time residing in the country, in company with Professor Taylor, of New Haven, to go to Woodbury, for the purpose of taking a part in the ordination of four missionaries, who were appointed to go to the valley of the Mississippi, 'to preach the gospel, and establish a college.' To them, on the morning of Wednesday, the 27th, he delivered a charge, (written on the preceding evening after his arrival at Woodbury,) which is replete with the soundest advice, and evinces the most extensive knowledge both of men and things. As this was the last of his pulpit addresses, our readers may not be uninterested in perusing a few sentences, as they are furnished in the volume before us.

"There is a common feeling, which is in a high degree reasonable, that a minister of Christ should bear about him an atmosphere purer than that of other men; that, secluded by his great privileges from many temptations, he should even breathe a better air; that, like the angel who carried light in his garments into Peter's dark prison, he should be always ready to give forth consolation to the prisoner, and guidance to the lost. Let this anointing be on you. Let the spirit of the Lord your God be upon you, because the Lord hath sent you to preach the gospel. Except you realise this first blessing—if you go to war without the sword of the Spirit—you bring your own souls, and those of your hearers, into everlasting peril.

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"Let a manifest dependence upon God mark every sentiment and gesture. It is not in man that walketh to direct his steps. It is not in the wisdom of man to sharpen and sort his arms, so that they shall reach the heart. If you feel this dependence, you will be earnest, hearty, prevailing in prayer: if you express it and make it manifest, God will be in the midst of you of a truth. 'Paul may plant, Apollos water—God giveth the increase.'

"Go, then, beloved brethren, go under the guidance of the Angel of the covenant. May he make you the angels of his churches! Go where such vast desolations draw your pity; go with the unction of

Christ our Saviour, making known Jesus Christ and him crucified. You carry with you the prayers and the sympathy of the churches ; and if at any time your hearts yearn again for your home, remember whose piety has made your home so delightful, and live for the holy vocation of making a delightful home for Christ and His church in the now waste and howling wilderness." pp. 401—404.

On Thursday, the 28th, Mr. Bruen rejoined his family, and spent a part of the day in reading aloud to them communications relating to Greece, in the welfare of which he was deeply interested. During the whole of the day, he felt himself remarkably well ; so much so, that he declared that 'it was a happiness to breathe'. In the night, and during the following day, he was sensible of indisposition, though his tender regard for the feelings of his family, and his anxiety not to be hindered from proceeding to New York, to preach to his flock on the following Sabbath, induced him to conceal it. He left his family on the Saturday ; and on the Sabbath, though suffering from severe sickness, he entered the pulpit, and began the services of the day. He soon found himself, however, unable to proceed, and requested the Rev. Mr. Peters to take his place. Shortly afterwards, he retired to his own house ; 'a brief journey, to be retraced by him 'no more, till his frame had lost the principle of life, and was re-conveyed to that spot, the scene of many solitudes and prayers, 'to wait for the blessed morning of the resurrection.' Medical assistance was promptly procured, and the progress of disease seemed at first to have been arrested, as on the following morning he appeared quite lively and active. Thinking himself recovering, he would not allow Mrs. Bruen to be sent for ; but on the Thursday, she arrived of her own accord, having learned that he was unwell. It had then become too evident, that all expectations of recovery had been delusive, and that his slender frame could not long sustain the weight of suffering by which it was oppressed. During the intervals between the paroxysms of his disease, his mind was calm and serene ; 'the bitterness of death 'was past' ; the concerns of time were gradually losing their influence upon his mind ; and the glories of the eternal world were acquiring a greater value in his estimation, and a more powerful hold upon his affections, as he approached nearer to the enjoyment of them. To each of his friends, and to each of the members of his church, he sent earnest messages of love ; in all of which he spoke as one who, in the hour of extremity, was tasting that it was no vain thing to have called upon the Lord. In this pleasing state of mind he continued until the 6th of September, (his biographer writes *December*, obviously from oversight,) when, just as the dawn was ushering in the first day of the week, were his labours and sufferings consummated. 'And now,' adds the

Author, 'we rejoice to believe that he dwells in the presence of 'Him whom, having not seen, he loved.'

A variety of interesting reflections are naturally suggested by a review of such a life as that of Mr. Bruen; but this article has already extended too far to allow of our indulging in any further comment upon the volume. We shall content ourselves, therefore, with again recommending it to the attention of our readers; expressing our hope, that it may prove the means of stirring up in the minds of many of our young ministers and probationers, a kindred spirit of zeal for the service of God, of ardent aspiration after all that is praiseworthy and excellent, and of delight in every thing that can enlarge the understanding, cultivate the taste, or refine the feelings. With the superior advantages which this country presents for the successful cultivation of talent, we need but a clearer insight into the philosophy of preaching, and the theory of the mental action of mind on mind, to render our ministers as completely furnished for the successful discharge of their work, as the agency of human means can effect; and we know not where this insight can be more easily and effectually gained, than from observing the procedure, and studying the opinions, of such men as Mr. Bruen.

Art. IV. 1. *On Political Economy, in Connexion with the Moral State and Moral Prospects of Society.* By Thomas Chalmers, D.D., Professor of Divinity in the University of Edinburgh. 8vo. pp. viii. 566. Price 12s. Glasgow. 1832.

2. *Illustrations of Political Economy.* By Harriet Martineau. No. I. to V. Price 1s. 6d. each. London. 1832.

IN this volume, Dr. Chalmers 'bids adieu to political economy, 'with an earnest recommendation of its lessons to all those 'who enter upon the ecclesiastical vocation.' 'They are our 'churchmen, in fact,' he adds, 'who could best carry the most 'important of these lessons into practical effect.' In Scotland, at least, he thinks, the clergy might, 'with the greatest ease, if 'sufficiently enlightened on the question of pauperism, clear away 'that moral leprosy from their respective parishes;' while, 'standing at the head of Christian education', they form 'the only 'effectual dispensers of all those civil and economical blessings 'which would follow in its train.' In other words, the great secret of political wisdom, the foundation stone of national prosperity, the key to political economy, is—EDUCATION, under the effectual superintendence of the ministers of religion. The Author's main design, in the present work, has been to establish the following specific proposition :

‘That no economic enlargements in the wealth and resources of a country, can ensure aught like a permanent comfort or sufficiency to the families of the land. Followed up, as these enlargements are, by a commensurate, or, generally, by an over-passing increase of the population,—the country, while becoming richer in the aggregate, may continue to teem with as great, perhaps a greater, amount of individual distress and penury, than in the humbler and earlier days of her history. In these circumstances, the highway to our secure and stable prosperity is, not so much to enlarge the limit of our external means, as so to restrain the numbers of the population, that they shall not press too hard upon that limit. But the only way of rightly accomplishing this, is through the medium of a higher self-respect, and higher taste for the comforts and decencies of life among the people themselves. It is only a moral and voluntary restraint that should be aimed at, or that can be at all effectual; the fruit, not of any external or authoritative compulsion, but of their own spontaneous and collective will. This is evidently not the achievement of a day, but the slow product of education, working insensibly, yet withal steadily and surely, on the habits and inclinations of the common people; begetting a higher cast of character, and, as the unfailing consequence of this, a higher standard of enjoyment; the effect of which will be, more provident, and hence, both later and fewer marriages. Without this expedient, no possible enlargement of the general wealth can enlarge the individual comfort of families; but, as in China, we shall behold a general want and wretchedness throughout the mass of society. With this expedient, no limitation in the way of further increase to our wealth will depress the condition, though it will restrain the number, of our families; but, as in Norway, we shall behold the cheerful spectacle of a thriving, independent, and respectable peasantry.’

pp. 551—552.

We exceedingly like the idea, that Education is the one simple and specific remedy for all the evils resulting from the unequal distribution of wealth, the excess of population, and the other sources of distress and embarrassment which press so heavily upon the country at the present moment. We are so deeply convinced of the importance of a moral and religious education for ‘the economic well-being of a people’, that we should have thought it difficult to over-estimate its value and efficiency; nor can we have any objection whatever against Dr. Chalmers’s doctrine, except this one,—that the brilliant promise which it holds out, rests upon calculations, we fear, of that one-sided character, which omit to take into account the *per contra*. We feel some difficulty in believing that the entire difference between the Norwegian peasantry and the Chinese, as regards their social condition, would be removed by their being placed on a par in point of moral and religious education. We very much fear that Christian instruction, although it has changed the face of society, and is, we trust, destined to effect changes still more extensive and beneficial, will not immediately operate as an efficient check of all the

political evils that afflict the community. It is quite true, that, in proportion as men learn to govern themselves, they stand less in need of the restraints and interference of government. And the predicted time is approaching, when all the governments of this world will be, in some sense and degree, merged in the government and kingdom of Christ. Nevertheless, for some ages to come, there seems to us reason to apprehend, that governments will find something more to do, than to support the clergy, in order to the education of the people, in order that they, the people, being educated, may marry later, or not at all, and not contribute by their imprudence to overstock the country. Even supposing that this scheme should succeed in Scotland, and the great political lesson of celibacy *pro bono publico et suo*, be there implanted by the endowed clergy in the minds of the people, how would it succeed in China? There, no 'law of pauperism', except that of nature, 'maintains the population in a state of perpetual overflow'; and yet, we fear that Christian instruction would do little towards checking its increase, or raising the price of wages in the Celestial empire.

Dr. Chalmers may well claim a respectful hearing upon any subject, even although it may be one that may seem out of his province, or which he does not perfectly understand. If not a very profound political economist, he is what is far better,—a sincere philanthropist; and if his theoretic principles are not always sound, his aims and motives are always guided by an enlightened benevolence. His practical measures for promoting the 'Christian and Civil Economy' of large towns, are also admirable, and entitle him to national gratitude. The present volume contains much that is excellent in sentiment, ingenious in argument, and eloquent in discussion. Still, it has confirmed the impression produced by the Author's former writings on subjects of political economy, that his talents and turn of mind do not remarkably qualify him for such inquiries. He is by far too bold a thinker, to be trusted in matters of historical accuracy or financial calculation; too sweeping a generalizer, to be correct in statements relating to complex subjects involving infinite details; too apt to suffer one great idea to fill up the whole field of his intellectual vision, to the exclusion of other objects which, by being taken in, would have corrected his false perspective. The volume abounds with the most startling paradoxes,—with some positions, indeed, which, if proceeding from a writer of less eminence and unimpeachable integrity, would lead one to lay down the book with feelings bordering upon contempt. Of this description are some of his remarks on the 'scurvy economics' of the day; although we feel persuaded that nothing is further from his design, than to advocate a profligate expenditure of public money, even could he prove it to come wholly from the pockets of the landlords.

But, as the Author has favoured us with a synoptical view of his own economical principles, it will be but fair and proper to lay these before our readers in as compressed a form as may consist with their being made intelligible. The propositions—we cannot call them conclusions—are thirty-six in number, and as they occupy fourteen pages of the volume, we cannot of course give them entire.

Having divided the labouring population into three classes, 'the agricultural, the secondary' (i.e. manufacturing), 'and the disposable,' the Author lays it down as his first axiom, that 'the higher the standard of enjoyment is among the people at large, the greater will be the secondary, and the less will be the disposable class; or, corresponding to this, the greater will be the wages, and the less will be the rent; while at the same time the more limited will be the cultivation.' And this is followed up by position the second; 'that the great aim of every enlightened philanthropist and patriot, is, to raise the standard of enjoyment, even though it should somewhat lessen the rent, and somewhat lessen the cultivation.' These not very intelligible initial principles rest upon the supposed 'discovery' made almost simultaneously by Sir Edward West and Mr. Malthus, with respect to the laws that regulate rent. Rent, our Author conceives, is *measured*, though not originated, 'by the difference between the produce of a given quantity of labour on any soil, and the produce of the same labour on the soil that yields no rent'—wherever that soil may be found. Or, to state the doctrine in fewer words, the rent of good land is calculated on the rent of poor land. That the difference of quality in soils is the efficient *cause* of rent, Dr. Chalmers denies; and by rejecting this part of the modern discovery, he reduces it to a very innocent proposition, but one which hardly supports the consequences that have been raised upon it. The Author's own propositions above cited appear to be grounded on some such process of reasoning as this. The higher the standard of enjoyment is among the people at large, the more the labourer will require in the shape of wages as the remuneration for his labour; and the higher the wages of labour, the greater the expense of cultivation, and the less surplus will remain for the landlord in the shape of rent. Now good land only will, under such circumstances, pay for cultivation, and less land therefore will be cultivated. And though this may be an evil in itself, it will be counterbalanced by the good resulting from the higher standard of social enjoyment, and the additional employment thereby furnished to the manufacturing class.

If this be what Dr. Chalmers means, we cordially agree with him in thinking, that the higher the wages of agricultural labour, the better for the country, provided it only lessens rent, and does not raise the price of domestic produce too high above that

which would pay for importing it. But we question whether the raising of the standard of enjoyment will ensure the effect which Dr. Chalmers ascribes to it. Many other things must be presupposed, or taken for granted, which are not here expressed. The next proposition, indeed, partially explains the Author's meaning, and qualifies it. It is this: 'That there is no other method by which wages can be kept permanently high, than by the operation of the moral preventive check among the working classes of society; and that this can only be secured by elevating their standard of enjoyment, through the means both of common and Christian education.' After comforting the landlord under the 'menacing aspect' of this policy, with the assurance, that there is no danger, thanks to the strength of the principle of population, but wages will be kept sufficiently *low* for *his* purpose, and cultivation be carried down, by means of improvements in husbandry, among the inferior soils sufficiently far; Dr. Chalmers affirms, in his fifth proposition, 'that it remains in the collective power of labourers to sustain their wages at as high a level in the ultimate, as in the progressive stages of the wealth of a society; that the moral preventive check on population can achieve and perpetuate this result, but that nothing else will do it.' In the next two paragraphs, (6. and 7.) the Author vehemently deprecates the scheme of home colonization, as one which, 'if persisted in, must have its final upshot in the most fearful and desolating anarchy'!

Now all this seems to us as loose and unsatisfactory as any statements pretending to scientific accuracy can be. What is meant by a high standard of enjoyment? Does it imply a high state of morals, or only a state in which the artificial wants are augmented by the progress of civilization, so that the labourer requires more things for his comfort than formerly? If the latter be intended, it is obvious that the standard of enjoyment among the lower classes of this country has been raised, not by means of education, but by means of those improvements in manufacturing industry which have brought the comforts of life within their reach. If our peasants now require shoes and stockings, and our servant maids flaunt in silk gowns, it is not that education has raised the standard of enjoyment in these respects, but that silks are cheaper, and that shoes and stockings have ceased to be regarded as luxuries, and have come to be necessities, in consequence of the low price at which they can be supplied. The standard of education is generally supposed to be higher among the barefooted peasantry of Scotland, than among the English poor: but is the standard of enjoyment higher among the former? Just the reverse. The Scotchman would contrive to live, where the Englishman would starve. To raise the standard of enjoyment among a people, nothing more is requisite than to

cheapen the means of enjoyment, either by a rise of wages, or by a cheapened production of the articles of comfort. But how far the raising of that standard shall turn to the happiness of the community, must depend upon the security which the labourer has, that he shall be able to maintain the same permanent command over the comforts of life.

Again, what is meant by high wages? Three very different things may be intended by the expression: high money wages; high in proportion to profits and rent; and high in relation to the means of subsistence or the commodities which the labour of the workman will command. In which of these three respects is it within 'the collective power of labourers to sustain their wages at a high level'? They have certainly no control over the currency. Now, during the latter half of the last century, it has been calculated that wages, estimated in money, rose a hundred per cent., while, estimated in commodities, they *fell* thirty-three per cent. In the year 1751, husbandry wages were 6s. per week, which was equal at that time to ninety-six pints of wheat. In 1803, they were 11s. 6d. per week, but this sum was equal to only sixty-three pints of wheat. So that wages underwent a real depreciation of thirty-three per cent., during the very time that they seemed to be constantly rising. Dr. Chalmers maintains, that 'there are only two ways in which to augment the price of labour; either by a diminution of the supply, or by an increase of the effective demand for it;' which demand, he moreover imagines, cannot be carried beyond a certain limit, and that limit is, the amount of agricultural produce by which labour is maintained. (p. 441.) Now facts are opposed to every part of this statement. If he means the money price of labour, this was raised by causes altogether different from the relation of demand to supply. If he means the real price, it is certain that, during the period above referred to, no such evil as a redundant population was either felt or dreamed of; the demand for labour being steady and effective, and increasing quite as fast as the supply; and yet, as we have seen, it was *not* in the collective power of the labourers to sustain their wages at the same level.

A rise of wages may be produced by a fall of commodities; and again, the real price of labour may be diminished by a fall in the value of money. So far as the rate of wages is regulated by the principle of demand and supply, (which is only one of the principles by which the rate is really governed,) the demand is created by the prospect of a profitable employment of that specific description of labour on the part of the capitalist. When agricultural profits are high, a greater portion of capital is drawn to the cultivation of the soil, which creates a new demand for agricultural labour, and enhances its value. When labour is in excess, it is not that there are too many hands to be employed, but because

there is not capital to employ them; and the reason that there is not capital available for that purpose, is, that the production has ceased to yield an adequate profit to the capitalist.

To represent the population as excessive in relation to the productive powers of the territory, is one of the most stupid fallacies that ever obtained currency. Were this the fact, the first measures which the Legislature ought to adopt, would be, to enclose for cultivation all the arable soil now occupied by parks and pleasure-grounds, and to order a general destruction of all grain-consuming, unproductive animals. But how comes it to pass that Holland, one of the most barren regions of the globe, is at the same time one of the most populous? And how is it that the price of provisions there, has always been lower and steadier than in almost any other part of Europe? There can be no excess of population, where there is no want of employment; and there will be no want of employment so long as labour can be rendered adequately productive. The population of Massachusetts is at present about seventy-one to the square league: that of the Middle States of the Union averages thirty-three to the square league. Yet, 'the manufacturers of the interior of New England are able to obtain the grain of the Middle States at a less cost than that for which the cultivators in their neighbourhood raise their own upon the spot.*' So far is it from being true, that the supply of the means of subsistence at the disposal of a community, is limited to the produce of the soil they occupy. Yet, this is one of our Author's fundamental positions. And thus he argues.

'There is a necessary limit to agricultural produce, or, in other words, to the maintenance of labour, without which there can be no effective demand for it. Consequent to this, or, rather, almost identical with this, there is a limit to that employment, for the produce of which there might be obtained in return the subsistence of the labourers. There is a limit to the extension of that capital, the accumulation of which has been regarded by many as the grand specific for the indefinite employment and maintenance of the labouring classes. There is a limit to the extension of foreign trade, which has been imagined to afford a field for the profitable industry of our workmen, as unbounded as are the resources and magnitude of the globe.'

And what is this necessary limit? A limitation of produce!

'It is because the rate of advancing population may outstrip the rate of enlargement in any one of the resources now specified, or in all of them put together, that, in every stage of the progress of society, there might be felt a *continued pressure on the means of subsistence*. . . . It is this increase in the supply of labour, up to, and often

* North American Review, No. LXXII. p. 5.

beyond the increase in its demand; it is this rapid occupation, or rather overflow by the one, of every enlargement that is made by the other; it is this which sustains, under every possible advancement in the resources of the land, *the pressure of the population on the food*, and makes the problem of their secure and permanent comfort so very baffling, and as yet *so very hopeless.*' pp. 441, 2.

And it is this gloomy, repulsive, and, God be praised, most false view of the social constitution, which has converted the science of political economy into a problem of the same character as that of the North-west passage,—placing all who essay a solution of its difficulties in a region of icy horrors, without outlet, and whence they can bring home nothing but 'a message of despair.' Yes, we are 'shut up', Dr. Chalmers tells us,—the Moral Governor of the world, He who said, "Increase and Multiply", has 'shut us up' to this, as 'our only refuge' from a deluge of our kind,—'a diminution of the supply of labour', by counteracting this mischievous tendency to multiply. Emigration, home colonization, any extension of the demand for labour, are impotent or injurious expedients. The only plan is, 'to prevent the formation of a redundancy' by the encouragement of celibacy or late marriages.

'In the whole round of expedients, we are persuaded,' says our Professor of Divinity, 'that this is the only one, which, *however obnoxious to sentimentalists*, can avail for the solution of a problem otherwise irreducible. It has been the theme, sometimes of ridicule, and sometimes even of a virtuous, though, surely, a misplaced indignation; its distinctive excellence being, that it harmonizes the moral and economic interests of a community, and, indeed, can only take effect in proportion to the worth and wisdom of our people.' p. 443.

Or, it ought to have been added, in proportion to their callousness and profligacy; expedients quite as effectual for preventing the formation of a redundant population, as worth and wisdom, especially when aided by disease and infanticide. What wise and worthy people are the Ottomans, who have so completely succeeded in preventing the increase of population in the countries they occupy,—where, under the most genial climate, and on the most fertile soil, 'the human race,' as Burke expressed it, 'itself 'melts away and perishes under the eye of the observer'!

On this point, we are content to rank with *sentimentalists*, rather than with speculatists. For the whole is a baseless speculation,—a spectral hypothesis. Except in cases of accidental scarcity, population never is, never has been checked by a deficiency of the means of subsistence. The poor have been sometimes known to be on the point of starvation in countries that have largely exported wheat; but never has depopulation been the actual result of a pressure upon the means of subsistence as de-

rivable from the soil. For such a case, if it really occurred, emigration would be the obvious and available remedy ; and emigration is not an effectual remedy for the evil of a redundant population in this country, precisely because that redundancy has no relation whatever to the productive powers of the soil. If there is a 'necessary limit to agricultural produce,' it is a limit which exists only as an abstraction ; a limit to which there may be an indefinite approximation without the possibility of reaching it while the world endures. There is no *actual* limit to agricultural produce ; no other, at least, than the existence of agricultural producers. Scarcity is the result of depopulation, not its cause. In countries which were once the granaries of the surrounding region, a scattered population now obtain a bare subsistence. Yet, the soil, in most cases, is as fertile as ever. The scarcity of produce there, results from the absence of population ; while an increase of population is found to be every where followed by an increased abundance of the necessaries and comforts of life. With these incontestable facts before us, are we to suffer ourselves to be *shut up* into the most cheerless predicament that imagination can conceive, by a geometrical calculation which has obtruded itself into a science of practical induction, to which it bears much the same relation that the doctrine of metaphysical necessity does to the science of law ? That a person of Dr. Chalmers's acuteness and philanthropy should have adopted, in all its naked hideousness, the fallacious theory of Malthus, we deeply regret ; especially as this cardinal fallacy pervades and vitiates all his reasonings.

Suppose the case were as he puts it, the situation of the labourer would be indeed hopeless. For, granting the efficiency of the preventive moral check in certain circumstances, and to a certain degree, it obviously affords no remedy under an existing pressure, nor any prospect of relief to the existing generation. And how, then, are the labouring classes to be made heroically to deny themselves the immediate benefits and enjoyments of marriage, for the sake of a reversionary benefit to the next generation ? Were the subject less grave, the terms in which the learned Professor speaks from the Divinity chair to the lower classes on this subject, would be very diverting.

'Let labourers on the one hand, make a stand for higher wages ; and this they can only do effectively, *by refraining from over-population*. And let capitalists, on the other, make a stand for higher profit ; and this they can only do effectively, by refraining from over-speculation. . . . And, just by the position which they might voluntarily unite in keeping up, may they both lower the rent of land, and somewhat limit its cultivation.' pp. 515, 16.

Refrain from over-population ! The next thing we may expect

to hear of, is the formation of a new sort of Temperance Society for the discouragement of over-population,—a Glasgow Celibacy Association for the purpose of raising wages. But what security will be possessed by the combining parties who should make this stand, that when they have seemingly succeeded in lessening their own population, the rise of wages shall not attract an influx of new hands from some foreign quarter? What will be the use of their ‘refraining from over-population’, if other nations, not equally enlightened, go on in the way of natural increase? Besides, if the labourers come to understand that it rests with themselves to make a stand for higher wages in this way,—a very slow method at all events,—is it not probable that they may conceive it right to combine for the same end in other measures? Nor do we feel sure that they would be wrong in so doing. If they can by any means withhold from the market a portion of that existing supply of labour which is said to be in excess, such a step must certainly be as legitimate and feasible a mode of raising wages, as ‘the refraining from over-population.’

But after all, we fear it would prove, under any circumstances, out of the collective power of labourers, to sustain their wages at a high level, for the reasons already hinted at, and which we will briefly recapitulate. First, because the money price of labour bears a very variable relation to the real value of labour as measured in commodities; and the situation of the labourer is liable to be materially affected by changes in the currency, or in the value of money, over which he has no control. In the attempt to accommodate the money price to an acknowledged change in the real value of labour, the weaker party in the bargain is always a sufferer. Secondly, the demand for every species of labour is subject to fluctuations, while the supply of labour is required to be adequate to the greatest demand at any season, and must therefore always be liable to become excessive at the ebb-tide of the demand. Thirdly, the productiveness of labour in combination with capital, depends upon circumstances wholly beyond the calculation of the labourer; and as the capital which maintains the demand for labour, will continue to flow only in the channels of profitable production, the demand may undergo a sudden contraction, producing a fall of wages in that branch of productive industry, not the less ruinous to the labourer, because that capital may find other employment. The demand for agricultural labour is limited by the capital employed in its cultivation. The farmer would often employ more hands upon the same soil, as the manufacturer would set more hands in motion, if he had more capital; and capital would soon be drawn towards the land, as towards the manufacture, if a superior rate of profit were obtainable in that branch of employment. Now over the causes that determine the rate of profit, and ultimately regulate the demand for

labour, the labourer has no control; and all that he could do by making a stand for higher wages, would be, to hasten the withdrawal of capital from unprofitable branches of productive industry. But his 'refraining from over-population' would not enable him to make any stand whatever under circumstances against which no foresight could enable him to provide. The moral preventive check, when held out as a remedy, is a cruel mockery of his helplessness.

But we must proceed with our Author's synopsis, from which we have so long digressed. His eighth position is: 'That no trade or manufacture contributes to the good of society, more than the use or enjoyment which is afforded by its own commodities;' nor bears 'any creative part in augmenting the public revenue.' 9. That the extinction of any given branch of trade or manufacture would not sensibly throw back the agriculture. 10. That 'the destruction of a manufacture does not involve the destruction of the maintenance now expended on manufacturers;' the whole mischief incurred by such an event being a change of employment. 11. 'That they are chiefly the holders of the first necessities of life, or landed proprietors, who impress, by their taste and demand, any direction which seemeth unto them good, on the labours of the disposable population.' 12. That capital, duly protected, has 'as great an increasing and restorative power as population has,' and 'can no more increase beyond a certain limit than population can.' 13. 'That the diminution of capital occasioned by excessive expenditure, whether public or private, is not repaired so much by parsimony, as by the action of a diminished capital on profits; and that the extravagance of Government, or of individuals, which raises prices by the amount of that extravagance, produces only a rotation of property.' 14. 'That trade is liable to gluts, both general and partial.' 15. 'That the rate of profit is determined by the collective will of capitalists, by the command which they have, through their greater or less expenditure, over the amount of capital.' 16. That when the agricultural produce of a country is equal to 'the subsistence of its population, its foreign trade is as much directed by the taste, and upheld by the ability, of its landed proprietors, as the home trade is.' 17. 'That it is not desirable that the commerce of Britain should greatly overlap its agricultural basis; and that the excrescent population, subsisted on corn from abroad, yield a very insignificant fraction to the public revenue.' 18, 19, 20. That nevertheless there should be a free corn trade, which would not be injurious to the British landlords, and, 'probably, not burden the country with a large excrescent population.' 21. 'That Britain *has nothing to apprehend from the loss of her colonies and commerce, but that a change of employment to the disposable population, and*

'of enjoyment to the maintainers, would form the whole result of it.' 22, 23, 24. That, what is now regarded as one of the exploded errors of the French economists, is undeniable truth; to wit, that all taxes ultimately fall on land.

We pause here, to give the reader time to draw breath; not assuredly to discuss any of the Author's paradoxes, which are too old to excite surprise, and too absurd to require refutation. The only cause for wonder is, that they should be revived by the Author at this time of day. Some five and twenty years ago, many of our readers may recollect, a Mr. Spence put forth an ingenious pamphlet under the title of "*Britain independent of Commerce*;" in which it was attempted to apply the reasonings of the French Economists to the circumstances of Great Britain at that crisis, when Napoleon was endeavouring to exclude our commerce from the Continent, and the tenure of our traffic with both hemispheres was deemed by some persons by no means secure*. Mr. Spence was supported by Mr. Cobbett, and some other pamphleteers of the day, who zealously undertook to prove that Commerce is not a source of national wealth. Their arguments received an able refutation from the pen of Mr. Mill, the Author of the *History of India*; and we had supposed the question had been laid to rest. About the same time, there appeared a work entitled, "*An Inquiry into the Extent and Stability of National Resources*," by a Scottish clergyman whose name was at that time unknown to the Southern public. The object of the Writer was, to advocate an immediate extension of our military and naval establishments, and an augmentation of taxes to any needful extent, such taxation requiring nothing more than the sacrifice of luxuries. Dividing the community into three classes, the producers of food, the producers of '*second necessities*,' and the producers and consumers of luxuries, the Writer contended, that the whole of the last class might be disposed of at will by the authority of the State, might be employed as soldiers and sailors in any proportion, and maintained out of the taxes with the greatest facility and advantage. The only difference would be, a sort of '*rotation of property*.' The money formerly given to the manufacturers of luxuries, and distributed by them as the wages of labour, would just be given to Government, to be distributed in pay. All the difference would be, that the soldiers and sailors would work security for us, whereas the manufacturers wrought luxuries; and the population would be just as effectually maintained, only in a different manner. The loss of foreign trade, the Writer moreover endeavoured to shew, would be a mischief of trifling amount. And the vehement eloquence with which these

* See *Eclectic Review*, 1st Series, vol. iii. p. 1052, vol. iv. p. 554.

astounding doctrines were urged, was singularly characteristic. The following is a specimen.

‘ All that Government has to do, is, to meet the present emergencies of the country by the extension of our naval and military establishments. This they can never do without an addition to our taxes. In the name of every thing dear to the country, tax us with an unsparing hand. It is to avert a greater calamity; and if any grumble, he is not a patriot; he deserves not that an ear should be turned to his remonstrances. . . . No, this is not the time to hesitate about trifles. Accommodate the distribution of your people to the existing necessity. Be prompt, be vigorous, be unfaltering; for I swear by the ambition of Bonaparte, that he will be soon among us at the head of his marauders, if he knows that, instead of meeting the population of the island in warlike and defensive array, he will find them labouring in their workshops, writing in their counting-houses, balancing their ledgers, and persevering in the good old way of their forefathers.’

These exhortations were not meant, as the reader might suspect, in irony. No, they were honest extravagance. And the Writer was Mr. Chalmers of Kilmany, now Dr. Chalmers. But why refer to a youthful production, which the Author may well be supposed anxious to consign to oblivion? So high and sincere is our respect for Dr. Chalmers, that we could not have brought ourselves to do him the unkindness of reminding him that he had ever committed himself by such a publication, had he not, strange to say, referred us again and again to this very work, “Extent and Stability of National Resources,” in explanation and support of the strange propositions contained in his Synopsis. Need we add any further explanation of them?

The twelve remaining propositions may be speedily disposed of. Nos. 25 and 26 relate to tithes, which, Dr. Chalmers thinks, ought to be, not abolished, but commuted. The next two, we cite as they stand, as they will shew we have not misrepresented or exaggerated the wild extravagance of the Author’s early notions, here deliberately reiterated.

‘ 27. That the extreme limit of taxation is the landed rental of the kingdom; and that, were taxation carried to this limit, it would place the great bulk of the disposable population in the service of the State.

‘ 28. That the capabilities of the nation for defensive war are greatly underrated, they being at least commensurate to the extent of the disposable population. (“Extent and Stability of National Resources.”) p. 563.

How unjustly has Bonaparte been stigmatized with tyrannical cruelty and oppression for his *levy en masse*! Has not the State a right to do what it will with its own,—its disposable population?—But to proceed. In No. 29, we are told, that ‘the superior influence of Britain over other nations in distant parts, is due to her—EXPORTS’!! That ‘therefore, the balance of power is a

‘topic of needless and misplaced anxiety on the part of British ‘statesmen.’ Here we are at a loss which more to admire, the self-evident truth of the premise, or the logical strictness and obviousness of the consequence. The next four propositions refer to the national debt, which ought to have been obviated, the Author thinks, by taxes raised within the year. No. 34. ‘That ‘the law of primogeniture is essentially linked with the political ‘strength and other great public interests of the nation.’ The last two inveigh against the poor laws, which render, the Author conceives, every other device that philanthropy can suggest, or an enlightened political economy can sanction, futile and abortive.

‘But for this disturbing force’, he continues, ‘which so unsettles the providential habits of the people, and so undermines every principle, whether of nature or of Christianity, to the spontaneous operation of which the care of the poor ought always to have been confided, —society might undergo a very speedy amelioration. *Because* that a very small excess in the number of labourers effects a very large and disproportionate reduction in the price of labour; and therefore, by a reverse process, it might only require a very insignificant fraction of relief from the numbers of the people, to operate a very large relief on their circumstances and comforts. That emigration for the lessening of the number, and the various other economical expedients for the enlargement of the means, will be of but slight and temporary effect, so long as the law of pauperism shall maintain the population in a state of perpetual overflow. But that, if these were related to a scheme for the gradual abolition of the pauperism, they would smooth the transition from a system of compulsory, to one of natural and gratuitous relief; after which, it were in the power of common, and more especially of Christian education, indefinitely to raise the habits and tastes, and, along with these, to raise the economical condition of the people.’

p. 566.

This paragraph supplies in part its own refutation; for, were it true, that so very small an excess in the number of labourers effects a large reduction of wages, and that a very insignificant fraction subtracted from their numbers would afford a large relief, common sense would dictate, that emigration presents the natural and sufficient remedy; and all that would then be necessary, would be, that emigration from England to the colonies should take place with the matter of course regularity with which, for ages, the population of Scotland have found their way to the south, and to all parts of the globe.

But if it be the law of pauperism that maintains the population in a state of perpetual overflow in England, what is it that raises that overflow to a wide spreading torrent in Ireland? There, no such disturbing force exists as a law of compulsory relief, to unsettle the providential habits of the people; no such insuperable obstacle there retards the immediate melioration of society; there, as, Dr. Chalmers says, ought to be the case every

where, the poor are *confided* to the spontaneous operation of the principles of nature and Christianity. For the result, we need only refer our readers to the facts elicited in the recent debate in the House of Commons, (June 19,) on Mr. Sadler's motion relating to the expediency of forming a provision for the poor of Ireland. We would particularly direct their attention to the speech of Mr. J. Smith, who confirmed, from personal knowledge, the statement of Mr. Ruthven, that an Irish landed proprietor in the county of Mayo, with a rent-roll of 12,000*l.* a year, had refused to give a farthing for the relief of people on his own estate, during the famine which prevailed in Ireland a few years ago; and they were saved from starvation, only by subscriptions from England. 'This was not a solitary case. He (Mr. Smith) knew many others like it!' In this debate, Mr. O'Connell, who appears to have been taking lessons in Christian and Civic Economy from the Edinburgh Professor of Divinity, in the teeth of his own reiterated pledges and avowed opinions in favour of a legislative provision for the poor of Ireland, had the matchless effrontery to argue that such a provision would be hostile 'to the most cherished principles of revealed religion'. Poor laws, the report of the debate makes him say, 'tended to contract the channel of that voluntary social charity which was the only beneficial source of poor-relief, and which was the keystone of Christianity.' But for the free comments which the conduct of this eccentric person drew forth, we should have felt assured that his whole speech was meant for biting sarcasm. Mr. Lambert remarked, in reply, that Dr. Doyle had so fully exposed the cant and hypocrisy of the objection to poor laws, founded on their alleged tendency to narrow the channel of voluntary charity, that he need only refer to that able divine's pages. 'But why', he asked, 'should not the rich landed proprietor, particularly the absentee, be compelled to contribute to the support of those persons to whose labour he is wholly indebted for his wealth and leisure? Was it not a notorious fact, that, in Ireland, the absentees and great proprietors wholly neglect their duty to the poor, and would continue to do so till compelled by a legislative enactment?'*

Dr. Chalmers, we need not express our conviction, is a man incapable of hypocrisy; and if his political writings are not free from the cant of philosophy, his speculations, not his feelings and motives, are to blame. But the weight of his character, the brilliancy of his reputation, and the fervour of his piety and benevolence, only render the more mischievous the extravagantly erroneous opinions which he has put forth upon subjects of political

* Times, June 20, 1832.

economy. Nine years ago, in reviewing his "Economy of Large Towns",* we exposed the ignorance of historic fact, the gross miscalculation, and the utter fallacy involved in his representations and reasonings on the subject of the Poor Laws and Pauperism. 'Is it not astonishing', we then remarked, 'that, with Ireland before him, Dr. Chalmers can charge the augmentation of want in this country on the English poor laws.' What Ireland is, England, when the law of Elizabeth was first enacted, *was*; or, if any thing, was in a worse condition as regards pauperism and an unbridled mendicity. The annual executions of thieves in this country, limited as was the population, and defective the police, averaged about 400 in the reign of Elizabeth; and Henry VIII. is said to have hanged, in the course of his reign, 'threescore and twelve thousand great thieves, petty thieves, and vagabonds.' There were no poor laws, be it remembered, then. But Dr. Chalmers dwells not in the low region of facts, and he soars above all argument. His speculative opinions, therefore, once moulded, are fixed and unimpressible. Flaws, fallacies, and all, they harden together into a compact mass, specious, hollow, and brittle, ornamental but useless. Of course we speak of his political speculations only; and with these, as we have already intimated, much that is excellent and valuable could not fail to be blended. But the general tendency of his volume is bad, because it is adapted to mislead on some important and fundamental points, and to confirm some most mischievous delusions. We rejoice that the Author has here taken leave of political economy, and sincerely hope that upon this subject he will never write again,—unless it be (which is not very likely) to retract his opinions.

Before we dismiss the volume, we shall make one more brief citation, which will shew that the fear of speaking what he deems to be truth, has no influence upon the Author's mind; and that extreme as are some of his opinions, his integrity is unimpeachable.

'We rejoice to think that a Church may be upheld in all its endowments, without being, in any right sense of the word, an incubus upon the nation; while it serves to mitigate the hardship which has been imputed to the law of primogeniture. We are aware that this is not the precise and proper argument for a religious establishment; yet, convinced, upon other grounds, of the vast utility of such an institution, we cannot but regard it as one beneficent consequence of the law in question, that it enlists on the side of a church, the warmest affections of nature, the sympathies and feelings of domestic tenderness. *We are aware of the reckless and unprincipled patronage to*

* Eclectic Review, 2nd Series, Vol. XX. p. 117.

which this has given rise ; and that a provision for younger sons has been viewed as the great, if not the only good of a church, by many who hold the dispensation of its offices. It is this which has alienated from the Establishment so large a portion of the community ; and, if the abuse of an institute were a sufficient argument for its destruction, perhaps the Church of England will be found to have sealed its own doom, and to have brought upon itself the sentence of its own overthrow. But we still hope, the impetuous spirit of the times may be tempered with discrimination, and that it will be judged better to direct the machinery, than to destroy it. An apparatus, in its own nature beneficial, may have been perverted to evil ; yet, the way is, not to demolish or cast it aside, but to regulate its movements.'

pp. 376, 7.

And now, perhaps, our readers may be beginning to feel tired of the vexatious subject of political economy ; and the signal failure of such a writer as Dr. Chalmers, may seem to justify the scepticism so prevalent in regard to the utility, or, at least, the attainableness of the science. All such doubters, we invite to turn from the dull paradoxes of Dr. Chalmers, to the delightful Political Economy made easy of Professor Harriet Martineau,—the most accomplished and engaging lecturer on abstruse subjects of science, that has taken the chair since the fair Novella d'Andrea, who lectured for her father, in the University of Bologna, behind a curtain

‘ drawn before her,
Lest, if her charms were seen, the students
Should let their young eyes wander o'er her,
And quite forget their jurisprudence.’

Whether our fair *Dotteressa* be charming or homely, old or young, matron or spinster, we know not ; but this we must say, that she has employed to most admirable purpose very extraordinary talents ; extraordinary, not because these *Tales of hers* are in themselves beautifully simple, yet extremely touching, full of character, and at once dramatic and graphic,—for we have many female tale-writers in the present day, who have discovered similar knowledge of human nature and fertility of imagination ; nor yet, because her notions indicate a clearness and comprehension of thought in relation to abstruse subjects of inquiry, a masculine faculty of abstraction, with a feminine power of illustration, rarely united ; but because the combination of these qualifications for her difficult task is a phenomenon. Without pledging ourselves to an entire accordance with every one of the axioms laid down in these publications, we cannot too warmly applaud the design, spirit, and execution of the Parts which have appeared, and rejoice to know that they are already obtaining a wide circulation.

We must allow Miss Martineau to state her own design in undertaking the series.

‘ The works already written on Political Economy almost all bear a reference to books which have preceded, or consist in part of discussions of disputed points. Such references and such discussions are very interesting to those whom they concern, but offer a poor introduction to those to whom the subject is new. There are a few, a very few, which teach the science systematically as far as it is yet understood. These too are very valuable, but they do not give what we want—the science in a familiar, practical form. They give us its history; they give us its philosophy; but we want its *picture*. They give us truths, and leave us to look about us, and go hither and thither in search of illustrations of those truths. Some who have a wide range in society and plenty of leisure, find this all-sufficient; but there are many more, who have neither time nor opportunity for such an application of what they learn. We cannot see why the truth and its application should not go together,—why an explanation of the principles which regulate society should not be made more clear and interesting at the same time, by pictures of what those principles are actually doing in communities.

‘ For instance: if we want to teach that security of property is necessary to the prosperity of a people, and to show how and in what proportion wealth increases where there is that security, and dwindles away where there is not, we may make the fact and the reasons very well understood by stating them in a dry, plain way: but the same thing will be quite as evident, and far more interesting and better remembered, if we confirm our doctrine by accounts of the hardships suffered by individuals, and the injuries by society, in such a country as Turkey, which remains in a state of barbarism chiefly through the insecurity of property. The story of a merchant in Turkey, in contrast with one of an English merchant, will convey as much truth as any set of propositions on the subject, and will impress the memory and engage the interest in a much greater degree. This method of teaching Political Economy has never yet been tried, except in the instances of a short story or separate passage here and there.

‘ This is the method in which we propose to convey the leading truths of Political Economy, as soundly, as systematically, as clearly and faithfully, as the utmost pains-taking and the strongest attachment to the subject will enable us to do. We trust we shall not be supposed to countenance the practice of making use of narrative as a trap to catch idle readers, and make them learn something they are afraid of. We detest the practice, and feel ourselves insulted whenever a book of the *trap* kind is put into our hands. It is many years since we grew sick of works that pretend to be stories, and turn out to be catechisms of some kind of knowledge which we had much rather become acquainted with in its genuine form. The reason why we choose the form of narrative is, that we really think it the best in which Political Economy can be taught, as we should say of nearly every kind of moral science. Once more we must apply the old proverb, “Example is better than precept.” We take this proverb as

the motto of our design. We declare frankly, that our object is to teach Political Economy, and that we have chosen this method, not only because it is new, not only because it is entertaining, but because we think it the most faithful and the most complete. There is no doubt that all that is true and important about any virtue,—integrity, for instance,—may be said in the form of a lecture, or written in a chapter of moral philosophy; but the faithful history of an upright man, his sayings and doings, his trials, his sorrows, his triumphs and rewards, teaches the same truths in a more effectual as well as more popular form. In like manner, the great principle of Freedom of Trade may be perfectly established by a very dry argument; but a tale of the troubles, and difficulties, and changes of good and evil fortune in a manufacturer and his operatives, or in the body of a manufacturing population, will display the same principle, and may be made very interesting besides; to say nothing of getting rid of the excuse that these subjects cannot be understood.'

Political Economy is described as treating of the Production, Distribution, and Consumption of Wealth; understanding by the latter term, 'whatever material objects contribute to the support 'and enjoyment of life.' As the necessities and comforts of life must be produced before they can be distributed, and distributed before they can be consumed, the order of subjects seems determined by their nature; and accordingly, it is first proposed to shew, in the Tale called 'Life in the Wilds', what labour can effect, and how it is to be encouraged, economized, and rewarded. In the second Tale, 'The Hill and the Valley', the nature and operation of Capital are illustrated, the proportions of its increase, and the union of the two mighty agents of Production. The same general principles are exemplified by further illustrations in 'Brooke and Brooke Farm.' In No. IV., 'Demerara', the respective values of different kinds of labour, brute and human, free and slave labour, are treated of, together with the conditions upon which property is held. Having, in these four parts, illustrated the leading principles which regulate the *production* of wealth, the Author proceeds, in No. V., 'Ella of Garveloch', to consider the laws of its distribution; and first, to illustrate the nature of Rent. Wages and Profits will form the subject of illustration in the succeeding parts; and finally, the principles which relate to the Consumption of Wealth, will be treated of in the same ingenious style of familiar exemplification.

We have very few observations to offer upon the Author's doctrines. Political economy may be generally described as treating of the sources and distribution of wealth; although this does not, and is probably not intended to *define* the range of inquiry which the science embraces. These 'Illustrations' sufficiently prove that, with purely economical inquiries, collateral questions of a strictly moral or political nature are indissolubly connected and interwoven. The moment we speak of labour, or at least of the

labourer, man, we have got out of pure 'catallactics', and have entered upon a mixed subject, which may be said to belong to political ethics; and 'national wealth' can no longer be the proper definition of the object of inquiry, unless we understand the term as implying national welfare. In proof of this, we need only transcribe part of the 'Summary' of principles affixed to No. IV.

'Free and slave labour are equally owned by the capitalist.

'Where the labourer is not held as capital, the capitalist pays for labour only.

'Where the labourer is held as capital, the capitalist not only pays a much higher price for an equal quantity of labour, but also for waste, negligence, and theft, on the part of the labourer.

'Capital is thus sunk, which ought to be reproduced.

'As the supply of slave-labour does not rise and fall with the wants of the capitalist, like that of free labour, he employs his occasional surplus on works which could be better done by brute labour or machinery.

'By rejecting brute labour, he refuses facilities for convertible husbandry, and for improving the labour of his slaves by giving them animal food.

'By rejecting machinery, he declines the most direct and complete method of saving labour.

'Thus, again, capital is sunk which ought to be reproduced.

'In order to make up for this loss of capital to slave owners, bounties and prohibitions are granted in their behalf by government; the waste committed by certain capitalists abroad, being thus paid for out of the earnings of those at home.

'Sugar being the production especially protected, every thing is sacrificed by planters to the growth of sugar. The land is exhausted by perpetual cropping, the least possible portion of it is tilled for food, the slaves are worn out by overwork, and their numbers decrease in proportion to the scantiness of their food, and the oppressiveness of their toil.

'When the soil is so far exhausted as to place its owner out of reach of the sugar-bounties, more food is raised, less toil is inflicted, and the slave population increases.

'Legislative protection, therefore, not only taxes the people at home, but promotes ruin, misery, and death, in the protected colonies.

'A free trade in sugar would banish slavery altogether, since competition must induce an economy of labour and capital; *i. e.*, a substitution of free for slave labour.

'Let us see, then, what is the responsibility of the legislature in this matter.

'The slave system inflicts an incalculable amount of human suffering, for the sake of making a wholesale waste of labour and capital.

'Since the slave system is only supported by legislative protection, the legislature is responsible for the misery caused by direct infliction, and for the injury indirectly occasioned by the waste of labour and capital.' Part IV., pp. 142—3.

All this is clearly and admirably stated, nor can we have any

possible objection against thus extending the range of inquiry to the principles of government and the responsibilities of legislators: we protest only against the affectation of those who would represent political economy as a mere technical inquiry into the principles of commercial exchange. In the first Part, we meet with this axiom in the summary of principles: 'All labour for which there is a fair demand, is equally respectable.' Now can this be called an axiom of political economy? It has clearly, whether correct or not, no right to a place in the summary; although, in the tale, the lesson meant to be conveyed is instructively exemplified. The respectability of labour cannot depend, however, upon the 'fair demand' for it; nor is it absolutely true, that every description of labour that is demanded, is equally respectable.

The next sentence to this would also require qualification, to be entirely just: 'Labour being a beneficial power, all Economy of that labour must be beneficial.' This is true as a general rule, but it is not universally true. Economy of labour is beneficial—to whom? To the labourer himself? To the employer of labour? Or to the community? The rule does not say. If it be meant, that it is always beneficial to all parties, the principle is positively erroneous. If the labourer can economize his own labour, he is of course the gainer, unless the whole advantage be taken from him by his employer. But, if it is one benefit of an economizing of labour, that it 'sets a man at liberty for other work,' it is required to realize this benefit, that the man can be set to other work. Whenever the supply of labour is inadequate to the demand, the economizing of labour must be a source of wealth, by giving an augmented power of production. But, when the supply of labour is in excess, the economizing which tends to increase that excess, may be beneficial to the individual capitalist, but must add to the burdens of the community. Should this consequence be temporary and partial, it will not weigh much against the ultimate benefit of increasing the productive power of labour; yet, it is a circumstance not to be overlooked in the statement of principles.

The fact is, that, as labour cannot set itself to work beneficially, but requires the cooperation of capital, the economy of labour is beneficial only when it sets at liberty—not the labour that is superseded, but—the capital which employed it, and which is sure to afford employment for other labour. The benefit consists, not in the employment of less labour, but in the accomplishment of more by the same labour. If, by an economy of labour, five men can be enabled to produce what formerly required the toil of fifty, the benefit to society will be so far absolute, that that species of production will be cheapened, as costing less labour. And this will be the whole benefit, unless, by the increased consumption of

the commodity, the whole fifty labourers are still employed, in producing ten times the quantity that the same labour would formerly realize. This has been the general result of all improvements in machinery, with the exception of agricultural machinery. And the reason of this exception is, that the quantity of agricultural produce cannot be so increased by an economy of labour, as to afford employment for all the labour that is economized. Society may gain by the cheapening of the commodity, consequent upon the saving of labour; but if the unemployed labour is thrown back as a dead weight upon society, the loss will outweigh the gain: just as if eighteen labourers were, by extra exertion, to do the work of twenty, while the other two, being disabled, had to be supported at the employer's expense. And if the commodity is not cheapened, and if less labour is beneficially employed, in proportion as the beneficial power of labour is increased,—the whole advantage of the boasted economy is frustrated, and the gain of the community is something less than nothing.

We cannot help strongly wishing that Miss Martineau would *exemplify* all this; for we are quite sure that her good sense will enable her to perceive the accordance of our principles with facts; facts too generally overlooked by the framers of axioms and the lovers of abstract principles. And there is another point upon which we would recommend her to exercise a strong distrust of the dogmas of political economy; that of the superior benefit of large capitals. We give her great credit for the saving clause, 'capitals may be too large'; and also for the qualification of the principle, that 'large capitals produce in a larger proportion,' implied in the expressive proviso, 'when well managed.' Capitals are too large, it is remarked, 'when they become disproportioned to the managing power.' They are too large also, when they confer the power of monopoly. By enabling the capitalist to content himself with small profits, they tend to produce a fall of profits, which ultimately diminishes the fund for the employment of labour. This has especially proved to be the case with large agricultural capitals, which have had the effect of at once depressing profits and depreciating labour. Nor is this the worst consequence of over large capitals. Instead of uniformly calling into employment new powers of production, 'as in the cultivation of wastes,' they have sometimes led to the abandonment of cultivation for less productive modes of employing the soil, and have converted corn-fields into parks and pastoral wastes. What have great capitals done for Lombardy, for Tuscany, for Ireland? Under the fatal patronage of the Medicean princes, the agriculture of Tuscany revived at the expense of commerce, and all the great capitalists became transformed into territorial proprietors. But, remarks the enlightened Historian of the Italian Republics, it is not agriculture that has ever enriched Italy. 'Agriculture

‘ can augment capital, and become a source of national wealth,
 ‘ only when the peasantry are accumulating property; and this
 ‘ can take place only when they are at once cultivators and pro-
 ‘ prietors.’*

How strikingly has this been verified in the history of Ireland ! When the trade in grain was first laid open between the two British islands, the effect was immediate and surprising, in promoting an extension of tillage, by which the incomes of the landlords and of the clergy were doubled or trebled ; but what was the result with regard to the population ? ‘ Tillage,’ it has been justly remarked, ‘ does not bring wealth into a country, unless the corn grown in it, be consumed there also. The increase of tillage in Ireland, had the effect of sending wealth out of the country. The increase of rents which was derived from the increase of tillage and population, enabled great numbers of the smaller gentry to quit the country. And their removal from Ireland had the effect of impoverishing the country, both by the withdrawal of their expenditure, and by leading to the exaction of high rents. As rents rose in Ireland, as tillage extended, as population increased, the country became poorer and poorer ; and every day added to the number of absentees.’† Will it be said, that great properties, rather than great capitals, have contributed to the ruin of Ireland ; and that the subletting system proves that capital has been alienated from the land ? We reply, that while this has been working destruction in some districts, in others, capital has been exerting its productive energies. For the five years ending in 1816, there were exported from the port of Dublin alone, 1,144,181 barrels of grain and flour ; 272,431 casks of beef, pork, and butter ; 180,235 head of oxen, sheep, and swine ; and 40,335 packs and boxes of linen‡. And the labourers who raised all these provisions, never taste of animal food, never consume a morsel of wheaten bread, but live chiefly on potatoes and water ; and the artizans who wove all this linen, are often unacquainted with the comfort of a shirt ! And what is the condition of what Dr. Chalmers would call the *disposable* class ? It will not endure description. Thus, in unhappy Ireland, doomed to suffer at once from the most opposite evils, and to exhibit all sorts of contradictions, the absence of ca-

* Sismondi. *Tableau de l'Agric. Tosc.* p. 297.

† *Elect. Rev.* Vol. XXVIII. p. 101. There can be no impropriety in now disclosing, that for the valuable article on Ireland from which we cite this statement, the readers of our Journal were indebted to the able pen of a sincere patriot, the late John O'Driscoll, Esq.

‡ *Electic Review*, Vol. XXIX. p. 19. During the same period, not more than 2553 packs of linen were used at home !

pital, and the influx of capital, would seem to be alike a source of depression and misery.

When Miss Martineau comes to illustrate the *consumption* of wealth, we hope that she will take us over to Ireland. And we could also wish that, after reading Sismondi's *Picture of Tuscan Agriculture*, and his "*Nouveaux Principes*", she would favour us with an Italian Tale, the scene of which might be laid in the territory of *Lucca l'Industriosa*, and the title be, 'The Noble and the Merchant'. In connexion with the subject of Rent, the system of *metayers* claims to be illustrated. We had intended to offer a few remarks upon the Author's principles relating to Rent, but must forbear. We will only suggest, that the cause of rent, and the measure of rent, are very different things, though often confounded;—that the situation of lands, and not merely their fertility, is often the reason of their being first appropriated, and enters into their value;—that rent, when it is more than a simple tribute to the territorial lord, is, in fact, the profits of fixed capital owned by the land-holder and lent to the tenant;—enclosures, the soil itself, buildings, and all tenements being, in a sense, fixed capital produced by previous labour. Accordingly, we speak of the rent of a house, as well as of the rent of a field; and again, land is considered as yielding rent, although the cultivator be at the same time the owner, and therefore pays no rent. The distinction between what our Author calls 'real rent' and actual rent, we think inaccurate. *All* rent is paid for capital laid out by the land-owner either in the purchase or in the improvement of the estate, and consists of the profits of capital. As regards, therefore, the distribution of wealth, we should class rent, (or the profits of fixed property,) interest of money, and the profits of working capital in trade or husbandry, as subdivisions under one general head, Profits; Wages describing the other class. At the same time, the threefold division of land-owner, farmer, and labourer, is of course proper in itself, because it is real and not merely technical.

But it is more than time that we should draw this article to a close; and waving all further discussion, we shall simply lay before our readers, as they may reasonably expect, a specimen or two of the happy style of illustration by which Miss Martineau has succeeded in making her principles talk and act, and in exhibiting abstract truths in the tangible shape of living experiments. The following conversation takes place between the Laird of Garveloch and his steward.

' "Then for what, Callum, would you have her be grateful and ready to obey? I never did her any service that I am aware of, (though I hope to do some yet,) and I know of no title to her obedience that either you or I can urge. Can you tell me of any?"

‘Callum stared, while he asked, if one party was not landlord, and the other tenant.

“‘You are full of our Scotch prejudices, I see, Callum, as I was once. Only go into England, and you will see that landlord and tenant are not master and slave, as we in the Highlands have ever been apt to think. In my opinion, their connexion stands thus,—and I tell it you, that you may take care not to exact an obedience which I am far from wishing to claim from my tenants:—the owner and occupier of a farm, or other estate, both wish to make gain, and for this purpose unite their resources. He who possesses land, wishes to profit by it without the trouble of cultivating it himself; he who would occupy has money, but no land to lay it out upon, so he pays money for the use of the land, and more money for the labour which is to till it (unless he supplies the labour himself). His tillage should restore him his money with gain. Now why should the notion of obedience enter into a contract like this?’”

“‘I only know,” replied Callum, “that in my young days, if the laird held up a finger, any one of his people who had offended him would have been thrown into the sea.”

“‘Such tyranny, Callum, had nothing to do with their connexion as landlord and tenant, but only with their relation as chieftain and follower. You have been at Glasgow, I think?’”

“‘Yes; a cousin of mine is a master in the shawl-manufacture there.”

“‘Well; he has labourers in his employment there, and they are not his slaves, are they?’”

“‘Not they; for they sometimes throw up their work when he wants them most.”

“‘And does he hold his warehouse by lease, or purchase?’”

“‘He rents it of Bailie Billie, as they call him, who is so fierce on the other side in politics.”

“‘If your cousin does not obey his landlord in political matters, (for I know how he has spoken at public meetings,) why should you expect my tenants to obey me, or rather you—for I never ask their obedience? The Glasgow operative, and the Glasgow capitalist, make a contract for their mutual advantage; and if they want further help, they call in another capitalist to afford them the use of a warehouse which he lets for his own advantage. Such a mutual compact I wish to establish with my people here. Each man of them is usually a capitalist and labourer in one, and in order to make their resources productive, I, a landholder, step in as a third party to the production required; and if we each fulfil our contract, we are all on equal terms. I wish you would make my people understand this; and I require of you, Callum, to act upon it yourself.”

The steward made no reply, but stood thinking how much better notions of dignity the old laird had, and how much power he possessed over the lives and properties of his tenants.

“‘Did this croft pay any rent before it was let out of cultivation?’ enquired the laird.

“‘No, your honour; it only just answered to the tenant to till it,

and left nothing over for rent ; but we had our advantage in it too ; for then yon barley field paid a little rent ; but since this has been let down, that field has never done more than pay the tillage. But we shall have rent from it again when the lease is renewed, if Ella makes what I expect she will make of this croft."

"Is there any kelp prepared hereabouts, Callum?"

"Not any ; and indeed there is no situation so fit for it as this that Ronald is to have. There is nothing doing in Garveloch that pays us anything, except at the farm."

"Well then, Ella can, of course, pay nothing at first but for the use of the cottage, and the benefit of the fences, &c. Is there any other capital laid out here?"

"Let us see. She has a boat of her own, and the boys will bring their utensils with them. I believe, sir, the house and fence will be all."

"Very well: then calculate exactly what they are worth, and what more must be laid out to put them in good condition, and tell me: the interest of that much capital is all that Ella must pay, till we see what the bay and the little field will produce." No. V. pp. 14—17.

Our next extract must be a scene from 'Life in the Wilds'—the return of the messenger despatched to Cape Town from the ruined settlement.

'One fine evening, about the beginning of February,—that is, near the end of summer at the Cape,—a very extraordinary sight was seen by our settlers. The boys who were climbing trees for fruit perceived it first, and made such haste down from their perches, and shouted the news so loudly in their way home, that in a few minutes every one was out at the door, and all formed in a body to go and meet the new arrival. This arrival was no other than a loaded waggon, drawn by eight oxen ; a scanty team at the Cape, where they sometimes harness twelve or sixteen.

'There was a momentary anxiety about what this waggon might be, and to whom it might belong ; for it did now and then happen that a new band of settlers, or a travelling party from Cape Town, passed through the village, and requested such hospitality as it would, in the present case, have been inconvenient or impossible to grant. The young eyes of the party, however, presently discovered that the driver of the team was their friend Richard the labourer, their messenger to Cape Town, of whom they spoke every day, but whom they little expected to see back again so soon. It was Richard assuredly. They could tell the crack of his whip from that of any other driver. The captain waved his cap above his head and cheered ; every man and boy in the settlement cheered ; the mothers held up their babies in the air, and the little ones struggled and crowed for joy. The oxen quickened their pace at the noise, and Richard stood up in front of the waggon, and shaded his eyes with his cap from the setting sun, that he might see who was who in the little crowd, and whether his old mother had come out to meet him. He saw her presently, leaning on the captain's arm, and then he returned the cheer with might and

main. A load of anxiety was removed from his mind at that moment. He had left his companions in a destitute state, without shelter, or arms, or provision beyond the present day. He had not received any tidings of them : it was impossible he should ; and a hundred times during his journey home, he had pictured to himself the settlement as he might find it. Sometimes he fancied it deserted by all who had strength to betake themselves to the distant villages : sometimes he imagined it wasted by famine, and desolated by wild beasts or more savage men. At such times, he thought how little probable it was that one so infirm as his mother should survive the least of the hardships that all were liable to ; and though he confided in the captain's parting promise to take care of her, he scarcely expected to meet her again. Now, he had seen her with his own eyes ; and he saw also, that the general appearance of the throng before him was healthful and gladsome, and his heart overflowed with joy.

"God bless you, God bless you all !" he cried, as he pushed his way through the crowd which had outstripped his mother and the captain.

"Let him go ; do not stop him," exclaimed several who saw his eagerness to be at his mother's side : and they turned away and patted the oxen, and admired the waggon, till the embrace was received, and the blessing given, and Richard at liberty to greet each friend in turn.

"Tell me first," said he in a low voice to Mr. Stone, "are all safe ? Have all lived through such a time as you must have had of it ?"

"All but one. We have lost George Prest. We could ill spare him ; but it was God's will."

Richard looked for George's father, who appeared to be making acquaintance with the oxen, but had only turned away to hide the tears which he could not check. Richard wrung his hand in silence, and was not disposed for some time to go on with his tale or his questions.

The first thing he wanted to know was, where and how his friends were living.

"You shall see presently," said the captain. And as they turned round the foot of the hill, he did see a scene which astonished him. Part of the slope before him, rich with summer verdure, was inclosed with a rude fence, within which two full-grown and three young antelopes were grazing. In another paddock were the grey mare and her foal. Across the sparkling stream at the bottom of the slope lay the trunk of a tree which served as a foot-bridge. On the other side, at some little distance, was the wood, in its richest beauty. Golden oranges shone among the dark green leaves, and vines were trained from one stem to another. On the outskirts of the wood were the dwellings, overshadowed by the oaks and chestnuts which formed their corner posts. Plastered with clay, and rudely thatched, they might have been taken for the huts of savages, but for their superior size, and for certain appearances round them which are not usual among uncivilized people. A handmill, made of stones, was placed under cover beside one of the dwellings ; a sort of work-bench was set up under one of the trees, where lay the implements of various employments

which had been going on when the arrival of the waggon had called every one from his work. The materials for straw-platting were scattered in the porch, and fishing-nets lay on the bank of the stream to dry. The whole was canopied over with the bluest of summer skies. Dark mountains rose behind.

“We are just in time to shew you our village before sunset,” said the captain, observing how the last level rays were glittering on the stream.

“And is this our home?” said Richard, in quiet astonishment. “Is this the bare, ruined place I left five months ago? Who has helped you? Your own hands can never have done all this.”

“Nature,—or He who made nature,—has given us the means,” replied the captain: “and our own hands have done the rest. Well-directed labour is all we have had to depend on.”

“Wonderful!” cried Richard. “The fields are tilled ——”

“By simple, individual labour. There can be little combination in tillage on a small scale, where different kinds of work must succeed each other, instead of being carried on at the same time.”

“These houses and so many utensils ——”

“Are the produce of a division of labour as extensive as our resources would allow.”

“There must have been wise direction as well as industrious toil.”

“Yes,” said Mr. Stone, smiling, “we have been as fortunate in our unproductive as in our productive labourers.” No. I. pp. 99—103.

We must make room for a short extract from ‘Demerara’: it will require no comment.

“I have always wondered,” said Mary, “why there was no sugar grown in Africa, or in any part of South America but the little angle we inhabit. So it might be anywhere within that line.”

“Anywhere (as far as climate is concerned) within thirty degrees of the equator. There are duties which prohibit the English from purchasing sugar from China, New Holland, the Indian Archipelago, Arabia, Mexico, and all South America, but our little corner here; and from Africa none is to be had either. The slave trade has been like a plague in Africa.”

“Well, but you have passed over Hindostan.”

“The trade is not absolutely prohibited there; but it is restricted and limited by high duties.”

“What remains then?”

“Only our corner of the world, and a tiny territory it is, to be protected at the expense of such vast tracts—only the West India Islands, and a slip of the continent.”

“But surely it is a hardship on the inhabitants of these other countries, to be prevented supplying the British with sugars.”

“It is a hardship to all parties in turn:—to the British, that the price is artificially raised, and the quantity limited; to the inhabitants of these vast tracts, they are kept out of the market; to the West India planters; but most of all, to the slaves.”

“To the planters? Why, I thought it was for their sakes that the monopoly was ordered.”

“ So it is ; but they suffer far more than they gain by it. The cultivation of sugar is at present a forced cultivation, attended with expense and hazard, and only to be maintained by a monopoly price, both high and permanent.

“ Look at Mitchelson's plantation, and see whether its aspect is that of a thriving property ! A miserable hoe, used by men and women with the whip at their backs, the only instrument used in turning up the soil, while there are such things in the world as drill ploughs and cattle ! A soil exhausted more and more every year ! A population decreasing every year, in a land and climate most favourable to increase ! Are these signs of prosperity ? Yet all these are the consequence of a monopoly which tempts to the production of sugar at all hazards, and at every cost.”

“ I see how all these evils would disappear, brother, if the trade were free ; but could the proprietors stand the shock ? Could they go through the transition ? ”

“ O yes ; if they chose to set about it properly, living on their own estates, and making use of modern improvements in the management of the land. If the soil were improved to the extent it might be, the West Indies might compete with any country in the world. The planter would estimate his property by the condition of his land, and not by the number of his slaves. He would command a certain average return from the effective labour he would then employ, instead of the capricious and fluctuating profits he now derives from a species of labour which it is as impolitic as guilty to employ ; and, as the demand for sugar would continually increase, after the effects of free competition had once been felt, there would be no fear of a decline of trade. A soil and climate like this are sufficient warrants that the West Indies may trade in sugar to the end of the world, if a fair chance is given by an open trade.”

“ Then if economy became necessary, there would be no slaves ; for it is pretty clear that slave labour is dear.”

“ Slavery can only exist where men are scarce in proportion to land ; and as the population would by this time have increased, and be increasing, slavery would have died out. At present, land is abundant, fertile, and cheap in Demerara, and labour decreases every year ; so that slaves are valuable, and their prospect of emancipation but distant. But in my estate, as I have told you, the land is by far less fertile, labour more abundant, and slavery wearing out. My exertions will be directed towards improving my land, and increasing the supply of labour ; by which I shall gain the double advantage of procuring labour cheap, and hastening the work of emancipation. I hope no new monopoly will be proposed, which should tempt me to change my plan, and aid and abet slavery.” No. IV. pp. 96—99.

Assuredly, when political economy comes to be better understood, there will be no such thing under a civilized Government, as slavery. We cordially thank the Author for her illustration of this truth.

- Art. V. 1. *Gleanings in Natural History*; with local Recollections. By Edward Jesse, Esq. Deputy Surveyor of His Majesty's Parks. To which are added, Maxims and Hints for an Angler. Small 8vo. pp. xii. 314. Price 10s. 6d. London, 1832.
2. *Researches in Natural History*. By John Murray, F.S.A. F.L.S. F.H.S. F.G.S. &c. Second Edition, 12mo. pp. 146. 6s. London, 1830.
3. *The Minstrelsy of the Woods*; or Sketches and Songs connected with the Natural History of some of the most interesting British and Foreign Birds. By the Author of "The Wild Garland," &c. 12mo. pp. 228. London, 1832.
4. *An Outline of the smaller British Birds*, intended for the Use of Ladies and Young Persons. By Robert A. Slaney, Esq. M.P. 12mo. pp. 144. London, 1832.

NOW is the season when flowers seem to have taken wings, and all the colours of the parterre are seen glistening in the sunshine and in motion over the yet unmown meadows and the sedgy waters;—when butterflies as blue as blue-bells, or primrose-coloured, or flaunting in still gayer dyes, are to be seen in pairs frolicking among the tall, feathered grasses; and dragonflies, green, and light blue, and dark blue, and red, and flesh-coloured are seen hawking in little parties, imitating the voracity of birds of prey;—when caterpillars of all sorts and sizes put on their velvet garb of many colours, and make young entomologists wonder what beautiful kind of fly the gay worm will turn to; and when we begin to find the leaves of our shrubs rolled up and glued together for insect nests, or sewn into tents,—when the upholsterer bee, and the carpenter ant, and the paper-maker wasp, and the aëronaut spider are all pursuing their respective crafts with diligence. By the way, Mr. Murray has devoted two chapters of his 'Researches' to the subject of the ascent of the spider; a phenomenon which, he thinks, will ultimately be found connected with the meteorology of the atmosphere. The manner in which some spiders carry on their operations, favours the idea of such a connexion. The spider would seem to be, in fact, a sort of insect barometer.

'If the weather is likely to become rainy, windy, or the like, the spider fixes the terminating threads by which the entire web is suspended, unusually short, and in this state awaits the impending change. On the other hand, if these threads are discovered to be long, we may conclude that it will be in that ratio serene, and continue so for about a week or more. If spiders be completely inactive, rain will likely follow; but if, during the prevalence of rain, their wonted activity is resumed, it may be considered as of short duration, and to be soon followed by fair and constant weather. It has been also observed, that

spiders regularly make some alterations in their webs every twenty-four hours ; and we feel persuaded that this is the case : if these changes are observed between 6 and 7 o'clock, P.M., they indicate a clear and pleasant night. It is really interesting to observe, in a fine summer's day, the threads that fan and flutter in the breeze from the trees and hedges ; and they are often stretched across the road from hedge-row to hedge-row, particularly in a morning or evening.' *Murray*, p. 32.

The gossamer-spider, or, as our Author proposes to denominate it, *arana aeronautica*, is a distinct and peculiar species, and its ascent and movement in the air are essential to its existence. Other species of this extensive family will endure close confinement, and not merely prison allowance, but total deprivation of food for months, and even years, and yet survive. Some prefer to carry on the labours of the loom in deserted halls and galleries, in warm nooks and dark corners ; and other species construct for themselves subterranean cells and sub-aqueous abodes. But this free tenant of the air, we are assured, is so impatient of confinement, that it will die, when imprisoned, sometimes within twenty hours, or, at most, in a few days. The principle by which its ascent is effected, is a controverted point. The Author of the "Natural History of Insects" in the Family Library, remarks, that though the insect itself is heavier than air, the thread which it spins is lighter ; and that this is its balloon. The Author of the ingenious little volume entitled "Art in Nature," repeats this statement, but adds by way of explanation, that the thread 'buoys up the insect itself, as the tail of a kite does the body.' This is, however, a very different principle from that of the balloon. Mr. Murray states, that 'the thread is *not* specifically lighter than the air, but, on the contrary, so much heavier, that it immediately falls to the ground, unless *electrified*, when it floats, or is borne up by some other buoyant principle.' There are two distinct phenomena connected with this 'little aeronaut,' which appear to be independent of each other. One is the principle by which it ascends ; the other, its power of propelling its threads into the air. Both have been doubted. Swammerdam and De Geer ridiculed the idea of the flight of spiders ; and the Author of "Insect Architecture" follows Mr. Blackwall in expressing his firm belief, that the spider 'cannot throw out a single inch of thread without the aid of a current of air.' Mr. Murray's observations on this subject, first appeared in Loudon's Magazine of Natural History ; and they are referred to by Mr. Rennie in the "Insect Architecture", but controverted. In his present volume, Mr. Murray takes the opportunity of defending his opinions in a rejoinder. We find him citing the authority of Aristotle in support of the opinion, that 'spiders cast their threads, not from within, as an excrement, as Democritus would have it, but from without, as a hystrix doth its quills.' It is

pleasant to think that these were mooted points in the scientific circles of Greece in the days of the Stagyrte. 'There can, we think,' adds Mr. Murray, 'be no doubt naturally (rationally?) entertained, that spiders *can* project their threads in motionless air, peculiarly circumstanced.

'A ray of solar light, for instance, will do it; and the insect will, in this case, sometimes dart out a thread many yards long, perfectly vertical; and, with the velocity of an arrow, and an ascent equally rapid, is lost in a twinkling to the eye of the observer. Mr. White has the following remark: "Last summer, one alighted on my book as I was reading in the parlour, and running to the top of the page, and shooting out a web, took its departure from thence. But what I most wondered at was, that it went off with considerable velocity, in a place where no air was stirring, and I am sure I did not assist it with my breath; so that these little crawlers seem to have, while mounting, some locomotive power, without the use of wings, and move faster than the air, in the air itself." This phenomenon, it has been our fortune frequently to observe. The phenomenon recorded by Mr. Blackwall on the 1st October, 1826, accompanied by "a profusion of shining lines," was observed when there was "no wind stirring;" and accordingly Mr. Rennie noticed, that a spider "can produce a line when there was scarcely a breath of air."

'The ascent of this apterous insect into the air, is a problem which very few have attempted to solve, and, from the difficulty attendant upon it, many have denied its possibility altogether. It seems to have puzzled Mr. White a good deal: however, the following supposition is hazarded:—"I should imagine," says he, "that those filmy threads, when first shot, might be entangled in the rising dew, and so draw up spiders and all by a brisk evaporation, into the regions where clouds are formed; and if the spiders have a power of coiling and thickening their webs in the air, as Dr. Lister says they have, then, when they become heavier than the air, they must fall." Gay Lussac considers the ascent of clouds, in the regions of air, entirely ascribable to the impulse of ascending currents, arising from the difference of temperature between the surface of the earth and the atmosphere at great elevations. Mr. Blackwall assumes the same impulsion, as accessory to the flight of the spider; but the fact proves that clouds are replenished with electricity, and the sunbeam which impinges on them may be the medium of supply: besides, the floods of heat which descend to us in the sunbeams, would more than suffice to check or counteract these assumed emanations; and in the brightest sunshine, *ceteris paribus*, the ascent of our little aëronaut will be most rapid.'

Murray, pp. 46—48.

In proof that the spider's thread is *not* lighter than the atmosphere, the following facts are mentioned.

'Mr. White observed a remarkable phenomenon on the 21st of September, 1741. Early in the morning, the whole country was enveloped in a coat of cobweb, wet with dew. His dogs, on a shooting

excursion, were blinded by them. A delightful day succeeded ; and at nine o'clock A.M., a shower of these webs fell, (not single threads, but formed of flakes,) some nearly an inch broad, and five or six inches long, and continued to fall during the entire day. Baskets full might have been collected from the hedges ; and, from the velocity of their fall, it was evident they were considerably heavier than the medium through which they descended.

' A phenomenon similar to that mentioned by Mr. White, was witnessed on the 16th of September, 1822, at Bewdley, in Worcestershire. Between the hours of 11 A.M. and 2 P.M. the whole atmosphere seemed to be a tissue of cobwebs, which continued to fall in great numbers, and in quick succession ; the temperature was 72° F. Some of these were single, others branched filaments, occasionally from 40 to 50 feet in length ! others were woolly films, or flocculi : some fell slowly, and others more rapidly. This was first noticed in the market-place at Bewdley ; and, on repairing to the adjoining fields, we found the same phenomenon, and our clothes were most curiously invested with a network of spiders' threads. In a communication to the Rev. J. J. Freeman of Kidderminster, now a Missionary in Madagascar, we remarked this circumstance ; and the following is an extract from his letter to us, dated 18th of September, 1822 : " The fall of cobwebs was also observed here on Monday. A gentleman told me, he was obliged to wipe his face several times while walking in his garden about 12 or 1 o'clock, such quantities continued to fall on him." On the 19th of July, 1822, the yeomanry, at 1 o'clock P.M., were drawn up in the market-place at Kidderminster, to fire a *feu-de-joie*, which had the effect of bringing immense numbers of this spider from the aerial regions : we picked up a considerable quantity from the pavement, when the yeomanry had withdrawn, and several took refuge on the table where we were reading, near the window of the hotel, then partly open.' Murray, pp. 34—36.

Besides this power of shooting its threads vertically, and mounting the air, the spider has a horizontal flight which is still more mysterious. In the entertaining volume on Insect Transformations, this property is briefly noticed. ' When spiders, even of considerable size, drop from a height, we have often', says the Writer, ' seen them swing out of the perpendicular without any apparent aid from the wind. It is highly probable, that this movement is effected by some internal apparatus analogous to the swim-bladder of fishes. They cannot, however, in this manner, move far.' (p. 398.)

But we have suffered our pen to be caught in a spider's web, from which we must now disentangle ourselves. We set out, in this article, with the intention of enumerating some few of the living wonders, familiar yet comparatively unobserved and unknown, with which, at this season, the fields and woods, the lawn and the pasture are teeming. But the spider has stopped us with its silken threads ; and this one species of a single genus has detained us so long, that we must no further prosecute our intended

excursion. Our object, perhaps, will be sufficiently answered, by this one specimen of the exhaustless field for observation and research which presents itself within the compass of a summer's stroll, or the still narrower boundary of a garden. The value of such publications as those before us, greatly consists in their being adapted to excite and form a taste for these most healthful and salutary studies, in the pursuit of which, as Sir J. E. Smith has expressed it, we may 'walk with God in the garden of creation, and hold converse with His providence'. This object, Mr. Murray has had particularly in view in his present volume, which, though bearing the marks of extensive scientific attainments, is of a miscellaneous and popular character. The Author is no friend to the affectation which would reduce the science of botany, or that of entomology, to a barbarous nomenclature and a dogmatic system. The physiology of plants or of insects, he deems not less deserving of attention. He is so old-fashioned too, as to think that, with all its faults and imperfections, the Linnæan nomenclature is far better than any thing we have obtained as a substitute; and he complains of the 'sectarism' of modern science as a source of infinite inconvenience and mischief. On the other hand, the tone in which scientific truths have recently been promulgated, is a change for the better; and 'the style and feeling displayed in such works as "*Salmonia*",—"Journal of a Naturalist", and the "*British Naturalist*", remind us', it is remarked, 'of the good old times of Evelyn and Walton, Derham and Ray, and last, not least, the amiable philosopher of Selborne.' With these works, his own *Researches* deserve to class, as an instructive and valuable addition to the materials of physiological science.

Mr. Jesse's work is of a more unpretending, but equally entertaining cast. The title aptly describes its contents,—'*Gleanings in Natural History and local Recollections*'. The Author was first induced to write down his observations, he tells us, by meeting with the suggestion, in the Preface to the *Natural History of Selborne*, that 'if stationary men would pay some attention to the districts on which they reside, and would publish their thoughts on the objects that surround them, from such materials might be drawn the most complete county histories.' County histories would be a very different sort of works, however, from what they are, were they to be compiled from works of a character similar to the *History of Selborne*. As to our Author's gleanings, it must be confessed, that they bear a very slight relation to topography; nor are they all fresh gathered from the field of nature, his own remarks being freely intermingled with extracts from other writers. All pretension to science is disclaimed, nor is there any thing like arrangement in the volume. But the lover of nature will find, in the shape of anecdote and of facts that have fallen under the Author's personal observation, some details of

considerable novelty and interest. A specimen or two will shew that the volume is at least well worth reading, for the curious and entertaining matter that it comprises. Let not the reader be startled at the subject of our first extract, which relates to that persecuted reptile, the toad.

‘I remember some years ago getting up into a mulberry tree, and finding in the fork of the two main branches, a large toad almost embedded in the bark of the tree, which had grown over it so much that he was quite unable to extricate himself, and would probably in time be completely covered over with the bark. Indeed, as the tree increased in size, there seems to be no reason why the toad should not in process of time become embedded in the tree itself, as was the case with the end of an oak rail that had been inserted into an elm-tree, which stood close to a public footpath. This, being broken off and grown over, was, on the tree being felled and sawn in two, found nearly in the centre of it. The two circumstances together may explain the curious fact of toads having been found alive in the middle of trees, by shewing that the bark having once covered them, the process of growth in the tree would annually convey the toad more nearly to the centre of it, as happened with the piece of oak-rail; and by shewing that toads, and probably other amphibia, can exist on the absorption of fluids by the skin alone. This is confirmed by the following fact. A gentleman informed me, that he put a toad into a small flower-pot, and secured it so that no insect could penetrate into it, and then buried it in the ground at a sufficient depth to protect it from the influence of frost. At the end of twenty years he took it up, and found the toad increased in size, and apparently healthy. Dr. Townson, in his tracts on the respiration of the amphibia, proves, I think satisfactorily, from actual experiment, that, while those animals with whose economy we are best acquainted receive their principal supply of liquids by the mouth, the frog and salamander tribes take in theirs through the skin alone; all the aqueous fluid which they take in being absorbed by the skin, and all they reject being transpired through it. He found that a frog absorbed nearly its own weight of water in the short time of an hour and a half, and that, by being merely placed on blotting-paper well soaked with water; and it is believed that they never discharge it, except when they are disturbed or pursued, and then they only eject it to lighten their bodies, and facilitate their escape. That the moisture thus imbibed is sufficient to enable some of the amphibia to exist without any other food, there cannot I think be a reasonable doubt; and if this is admitted, the circumstance of toads being found alive in the centre of trees, is accounted for by this and the preceding facts related.’ *Jesse*, pp. 115—117.

Mr. Jesse mentions as ‘a curious fact’, that toads are so numerous in the island of Jersey, that they have furnished a nickname (*crapaud*) for its inhabitants; while, in Guernsey, ‘not a toad is to be found, though they have frequently been imported.’ Their having been imported will, perhaps, be thought not the least curious part of the fact. They were a present, we presume, from the neighbouring islanders. If our readers have not had

too much already about spiders, they will be amused with the following account.

‘There is a large breed of spiders which are found very generally in the palace of Hampton-Court. They are called there ‘cardinals,’ having, I suppose, been first seen in Cardinal Wolsey’s hall. They are full an inch in length, and many of them of the thickness of a finger. Their legs are about two inches long, and their body covered with a thick hair. They feed chiefly on moths, as appears from the wings of that insect being found in great abundance under and amongst their webs. In running across the carpet in an evening, with the shade cast from their large bodies by the light of the lamp or candle, they have been mistaken for mice, and have occasioned no little alarm to some of the more nervous inhabitants of the palace. A doubt has even been raised, whether the name of cardinal has not been given to this creature from an ancient supposition that the ghost of Wolsey haunts the place of his former glory under this shape. Be this as it may, the spider is considered as a curiosity, and Hampton-Court is the only place in which I have met with it.’ *Jesse*, p. 105.

The aristocratic fondness of the spider for imperial and royal halls, has become proverbial. Solomon’s spider has been transformed by modern critics into one of the lizard family; but every one will recollect the oriental distich which makes the spider the tenant of the halls of Afrasiab. These moth-devourers are a pygmy breed, however, in comparison with some of these ‘tigers’ in entomology’. The *mygale avicularia* of South America, one of the genus *aranea*, is about two inches long, and sucks the blood of the humming-bird, which its web is said to be strong enough to snare! But we must now take leave of the insect world, and turn our attention to birds. And we begin with some curious information contained in Mr. Jesse’s volume, relating to the cuckoo.

‘How soon would the breed of cuckoos be extinct, if they made their nests and hatched their own young as other birds do! The very peculiar cry of the cuckoo would instantly lead every marauding urchin to their nests; and we should be deprived of that note which every one listens to with pleasure in the country, and which forms one of the varieties of pleasing sounds which enliven our springs and summers. The instinct, also, which leads a cuckoo to deposit its egg in the nest of that bird whose young, when hatched, are sufficiently small to enable the young cuckoo to master them, and whose food is most congenial with its nature, is very surprising. Thus we find the young cuckoo in the nests of the water-wagtail and the hedge-sparrow, whose young he contrives to eject from the nest as soon as they are hatched, as it would be impossible for the old birds to supply nourishment for the cuckoo as well as for their own young ones, especially as the former, as he increases in size, has a most voracious appetite. I had an opportunity of witnessing this in the case of a young cuckoo which was hatched in the nest of a water-wagtail, who had built in some ivy on a wall close to my house. It required the united efforts of both

the old birds from morning to night to satisfy his hunger, and I never saw birds more indefatigable than they were. When the young cuckoo had nearly arrived at his full size, he appeared on the little nest of the water-wagtail, "like a giant in a cock-boat." Just before he could fly, he was put into a cage, in which situation the old birds continued to feed him, till by some accident he made his escape, and remained in a high elm-tree near the house. Here the water-wagtails were observed to feed him with the same assiduity for at least a fortnight afterwards. This cuckoo was very pugnacious, and would strike with its wings and open its mouth in great anger whenever I put my hand near him.*

'It seems to have escaped the notice of those to whom we are most indebted for the agreeable information we already possess of the habits of the cuckoo, that the parent bird, in depositing her egg, will sometimes undertake the task of removing the eggs of those birds in whose nest she is pleased to place her own. I say sometimes, because I am aware that it is not always the case; and indeed, I have only one fact to bring forward in support of the assertion: it is, however, connected with another relating to the cuckoo, not a little curious. The circumstance occurred at Arbury, in Warwickshire, the seat of Francis Newdigate, Esq., and was witnessed by several persons residing in his house. The particulars were written down at the time by a lady, who bestowed much time in watching the young cuckoo, and I now give them in her own words. "In the early part of the summer of 1828, a cuckoo, having previously turned out the eggs from a water-wagtail's nest, which was built in a small hole in a garden-wall at Arbury, deposited her own egg in their place. When the egg was hatched, the young intruder was fed by the water-wagtails, till he became too bulky for his confined and narrow quarters, and in a fidgety fit he fell to the ground. In this predicament he was found by the gardener, who picked him up, and put him into a wire-cage, which was placed on the top of a wall, not far from the place of its birth. Here it was expected that the wagtails would have followed their supposititious offspring with food, to support it in its imprisonment; a mode of proceeding which would have had nothing very uncommon to recommend it to notice. But the odd part of the story is, that the bird which hatched the cuckoo never came near it; but her place was supplied by a hedge-sparrow, who performed her part diligently and punctually, by bringing food at very short intervals from morning till evening, till its uncouth foster-child grew large, and became full feathered, when it was suffered to escape, and was seen no more: gone, perhaps, to the country to which he migrates, to tell his kindred cuckoos (if he was as ungrateful as he was ugly when I saw him in the nest) what fools hedge-sparrows and water-wagtails are in England. It may possibly be suggested, that a mistake has been made with regard to the sort of bird which hatched the cuckoo, and that the same bird which fed it, namely, the hedge-sparrow*, hatched the egg. If this had been the case, there would have been nothing extraordinary in the circumstance; but the wagtail was too often seen on her nest,

* 'It could not have been the hedge-sparrow, as they are never known to build in a hole in the wall.'

both before the egg was hatched, and afterwards feeding the young bird, to leave room for any scepticism on that point; and the sparrow was seen feeding it in the cage afterwards by many members of the family daily." *Jesse*, pp. 52, 3; 204—6.

Before we lay down this amusing volume, we must notice what appears to us a palpable mistake. At p. 155, Mr. Jesse cites a sentence from a work published in 1726, by Professor Bradley, of Cambridge, in these words: 'The elm, according to the forest terms, is not a timber-tree, but is styled by the foresters a weed'. 'This', adds Mr. J., 'seems to be a confirmation of the opinion that it is not indigenous, but is an intruder.' Now the citation, if correct, and in accordance with fact, would, instead of confirming this opinion, tend to disprove it. Weeds are indigenous; and no tree not indigenous would be styled by foresters a weed. But we have little doubt that Professor Bradley is speaking of the beech, and that Mr. Jesse has quoted the passage inaccurately. The beech is not reckoned a forest-tree, but a fruit-tree; and it propagates itself from the mast with such facility, as to be styled by old woodmen a weed. The elm is propagated in this country only by slips or layers, and never springs up, we believe, from the seed. Very few elm-trees, Mr. Jesse says, are found in the royal forests. The wych-elm is indigenous; but, for the elm, we are probably indebted to the Romans, and it would be more proper to call it the Italian elm, than the English. The latter term, indeed, is technically restricted to the narrow-leaved variety. Dr. Hunter, to prove that the elm is a native of this country, remarks, that there are nearly forty places in this kingdom which have their names from it, most of which are mentioned in Domesday-book. But this would rather seem to prove, that elms were so rare as to be remarkable, since they gave name to the particular spots where they were found planted; and at all events, places are much more likely to have derived their name from a solitary tree, or groupe of trees, invested with historic interest or local sanctity, than from the common vegetation of the spot. Thus we have New Elm, in Oxfordshire, Nine Elms, near Lambeth; Elm-ham in Norfolk. The last-named place was near a Roman station; and it would, perhaps, be found, that, in every instance, the places referred to by Dr. Hunter had been occupied by the Romans.

Mr. Slaney's is a pleasing little volume, for the most part compiled from various writers, with a few original observations: it is inscribed to the Author's daughters. He expresses his hope that it may not be criticised with severity; and we respect too much the amiable feeling and intention which have dictated the work, to have any disposition to be severely critical. The volume is divided into five chapters: Winter Visitors; Summer Visitors;

Resident Birds; Owls and Hawks; Water Birds. If this is not a very scientific arrangement, it is one which well answers the purpose intended, 'to draw the attention of the young to the interesting objects around them'. Neat wood-cut *portraits* of the principal among the winged gentry, add to the pleasing character of the volume, with which we have not a fault to find, but only to regret that the original observations do not form a larger proportion of the matter.

The 'Minstrelsy of the Woods' is an odd designation of a work which opens with a description of the Eagle, and others of the order *accipitres*; but it will not be a fair ground of objection against the volume, that it contains more than it promises. The second order, *Passeres*, are treated of more at length, and occupy the greater portion of the volume, so far justifying the title. Then follow, in distinct chapters, the four other orders. Both the scientific and the popular names of the genera are given. The sketches are brief, enlivened by anecdotes, and illustrated by good cuts; but the prominent attraction consists of the songs of birds, of which a great portion of the volume is composed. We say songs of birds; and for the first time the Falcon is here made to treat us with a song.

' THE SONG OF THE FALCON.

- ' Time was, when fettered with jesses and hood,
Compelled to share in the sports of men,
In the presence of princes and warriors I stood,
And they called me the noble falcon then.
With ladies and knights I followed the chase,
And they deemed that mine was a noble race.
- ' Where the monarch lived in his royal towers,
Where the chieftain dwelt with his warlike crew,
Where the fair ladies sat in their courtly bowers,
There ever the falcon and merlin flew.
With the brave and the lovely I followed the chase,
And they said that mine was a noble race.
- ' On the slender wrist of the high-born dame,
The well-trimmed merlin rested then;
At the chieftain's call the falcon came,
And knew his voice 'mid a thousand men.
With horse and hound I followed the chase,
And they lauded the falcon's noble race.
- ' But I'm nobler now that, far and free,
Unfettered by toils and trammels like these,
I sail abroad over land and sea,
And follow the chase wherever I please.
No bell on my foot, no hood on my brow,
I am truly the noble falcon now.'

The song of the Goldfinch has been fancifully supposed to resemble the articulation of the words, '*Take me with you if you please*',—chanted in recitative, with a strong emphasis on the first and fifth syllables. This conceit is happily employed in the following stanzas.

‘SONG OF THE GOLDFINCH.

‘*Take me with you if you please;*
 I’m a merry little bird;
 I love the orchard’s sheltering trees,
 And there my cheerful note is heard.
 Softly blows the summer breeze;
Take me with you if you please.

‘I love the woods and meadows too,
 Where other small birds gayly sing:
 I sip with them the morning dew,
 And with them prune my glossy wing.
 Softly blows the summer breeze;
Take me with you if you please.

The goldfinch ranks among English residents, and its pleasing song is heard from April to the middle of September. Mr. Slaney gives the following account of him.

‘The goldfinch, sometimes called sheriff’s man or seven-coloured linnet, is one of the most brilliant little birds of this world, and his costume would not disgrace a peacock’s levee. If the farmer has neglected his fields, and the thistles are abundant and coming into seed, there shall we find our handsome finch busy, endeavouring to mitigate the evil. His song is as pleasing as his plumage is attractive, and his docility in confinement greater than (that of) any other bird; so that his whole demeanour is worthy of a lady’s regard. He, too, is fond of society; and when a little mirror is placed in his cage, as is sometimes the case, “he may be seen”, says Buffon, “taking his food, grain by grain, to eat it at the glass, believing, doubtless, he is eating in company.” They live so long, that “the celebrated Gesner”, as Buffon relates, “saw one white with age, feeble, almost unable to move, and whose nails and beak they cut every week, to enable him to eat. This patriarch was twenty-three years old.”’ *Slaney*, pp. 87, 8.

The Author of ‘*The Minstrelsy of the Woods*,’ has endeavoured to bespeak our interest in behalf of a bird which has neither song nor beauty of complexion to recommend it, and is almost universally regarded as a bird of evil omen. Sundry crimes are laid to the raven’s charge, which his present advocate does not notice; mentioning only what may be regarded as its poetical character, which is not entirely accordant with its real habits. The raven is capable of being domesticated; is a fellow who loves a joke, mingling fun with his mischief, and sometimes

making himself useful. We have heard of one who lived in a country inn-yard, where he never failed to announce the arrival of a traveller, by distinctly articulating the call, Ostler. A volume might be filled with anecdotes of this bird. There is 'a speculation in its eye,' which might seem to account for its being, in ancient days, consecrated to the god of divination. Its longevity is, for a bird, almost antediluvian. Its retired habits, and its fondness for lonely, deserted ruins, have invested it with gloomy attributes; and it must unquestionably rank among unclean birds, and birds of prey. The mention of the Raven in the Book of Proverbs, in connexion with a fearful threatening, may also have contributed, by the deep impression which the passage has made on many a youthful heart, to confirm this unfavourable association. Yet, remarks the present Writer, 'there are many interesting recollections connected with its name, not at all of a mournful nature.'

'The raven sent forth by Noah, is familiar to us from our childhood; the first of all the voluntary prisoners in the ark of gopher-wood, which escaped from its temporary prison, and flew over the ruined world with unfettered wing. Still more familiar and endeared to our feelings, is the touching and beautiful story of the persecuted prophet; hidden from his enemies by the secret brook Cherith, and daily fed, in time of famine, by the ravens, who brought him bread and meat every morning and every evening; commissioned to sustain the man of God, by Him who heareth the young ravens when they cry. Neither can we forget the beautiful allusion to this bird in the discourses of our blessed Saviour, as related by St. Luke . . .

'Dark raven, when thy note I hear,
Why should it fill my heart with fear?
I'll look upon thy sable wing,
And think of Cherith's secret spring,
And of the prophet's wond'rous fare,
Who sought the hidden waters there.

'Thy rushing wing, dark-mantled bird,
The holy seer with gladness heard,
When famine raged on every side,
And founts and flowing streams were dried;
But still, in Cherith's quiet vale,
The crystal waters did not fail.

'From fields uncheered by rain or dew,
To Cherith's brook the ravens flew,
Morning and eve, on pinions fleet,
Hov'ring around the lone retreat;
By secret impulse thither led,
To bring the exile daily bread.

'Dark-mantled bird, I'll welcome thee:
Thou hast no omens dire for me.

Recorded on the sacred page,
That tale descends from age to age,
And still the raven's sable plumes,
As with a glorious light illumines.

' I turn with fond delight to trace
The story of thy ancient race,
And think how, in their hour of need,
God can his faithful children feed.
There may be want, there may be woe ;
But still the hidden stream will flow.
There may be deep, heart-withering care,
But Cherith's brook forbids despair.'

In some parts of the country, (Hertfordshire and Buckinghamshire, for example,) the raven's nest is protected by a superstition which attributes to the prophet's bird a sacred character. The nests of five species of bird are indeed held sacred by our village urchins, where the saws and legends of the olden time are not quite forgotten or exploded by the march of intellect, viz. those of the robin, the wren, the swift, the swallow, and the raven. The reason may be gathered from the following homely couplets.

' The robins and the wrens
Are God Almighty's hens.
The swifts and the swallows
Are God Almighty's scholars.'

We have never heard the reason that protects the raven's nest conveyed in rhyme ; but we obtained the explanation from a female octogenarian, who, in questioning her grandson why he abstained from climbing a tree after a raven's nest, had expressed her fear that it was only because he was afraid of the old bird. ' No, Grandmother,' said the boy ; ' it is because them be the ' birds as fed Elijah.' ' I be very glad, child,' was the old lady's reply, ' that you can give me *the right reason*.'

We must not indulge ourselves or our readers with any further extracts ; or we should be tempted to transcribe some very pleasing stanzas on the Fern-owl (*Caprimulgus Europæus*),—sacred to the memory of the amiable Naturalist of Selborne, the first writer who accurately noted the peculiarities of this singular bird, whose note has been aptly compared to the clattering of castanets. It is a bird of passage, arriving in England about the end of May, and quitting it about the middle of August. It is of the size of a cuckoo, for which bird it has sometimes been mistaken. Mr. Slaney does not mention it.

These specimens will afford sufficient means of judging of the merit and interest of the volumes to which we have invited the attention of our readers ; and we must close this desultory, but,

we hope, not uninteresting article, with strongly urging upon all our younger readers the cultivation of an intimate acquaintance with our fellow-bipeds of the feathered race, both sojourners and visitors, of which about seventy different species rank as British birds. The rich ornithology of England may well claim to be enumerated among the natural advantages and attractions of this favoured island. Yet, among our educated classes, how large a proportion have no other idea associated with a bird, than that of its being a thing to be shot at ! The very word, *bird*, means only, with them, winged game. The lark that sings at heaven's gate, is regarded only as furnishing a dish for the epicure. Under the general and degrading name of small birds, hard-billed birds who devour grain, and soft-billed birds who destroy gnats, are indiscriminately and ignorantly confounded ; and from the mischievous habits of one or two little marauders, Mr. Slaney remarks, a general war of extermination is often carried on against the feathered race. Yet, a very slight knowledge of their structure and habits, would exempt from destruction almost all the warblers that delight us with their song. And what page of the open book of Nature is not worthy of admiring and devout study !

Art. VI. *Evening Exercises for the Closet*: for every Day in the Year. By William Jay. 2 Vols. 8vo. pp. xxxvi. 1094. Price 11. 1s. London, 1832.

THE peculiar acceptance which the venerable Author's "Morning Exercises for the Closet" have met with, the many testimonies of their usefulness he has received, and the various applications addressed to him by private individuals and Christian Ministers to send forth a companion work for the Evening,—are given as the reasons which have induced him to publish this second Series ; and they are reasons which render any extended or critical notice of these volumes quite superfluous. Mr. Jay's style is particularly adapted to short meditations of a devout character. The simplicity and occasional felicity of expression, the very mannerism, savouring of the pithiness of our older divines, the familiar mode of illustration, and the rich vein of experimental wisdom that form the prominent characteristics of his writings, are all displayed to the greatest advantage in these 'Closet Exercises.' Mr. Jay knows his forte, and never attempts any thing out of his proper line : he has consequently been able to maintain an undiminished and solid popularity. Usefulness has been his great aim ; and while, as an expositor, he is prone to spiritualize, and is more inclined to be mystical than critical, still, his drift is always practical. He never deals in abstractions. To use his own expression, he does not set before us Christianity, but

the Christian; and religion, in his pages, is not a creed, but a life. This is the cardinal excellence of his writings, and he needs envy no higher fame.

The present volumes are introduced with a long dedicatory epistle to William Wilberforce, Esq., in which Mr. Jay takes occasion to express his sentiments upon many topics connected with the present state of the religious world. Some of his remarks afford a tempting occasion for discussion, but we do not happen to be disposed, just now, to launch into dissertation. We shall therefore proceed to lay before our readers a specimen of these Exercises; and waving all criticism, cordially commend both the work itself, and the practice it is designed and adapted to promote, to every devout reader.

‘ June 30.—“ *The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness.*”—ISAIAH xxxviii. 9.

‘ Many persons are afraid of their trials. It would be wiser to fear their mercies. They are in more danger from their friends than from their enemies; from their comforts than from their crosses; from their health than from their sickness. They often desire our prayers when they come into affliction: but they need them most when they are coming out of it; and are returning into scenes of danger and temptation again.

‘ Wicked and worldly men are only anxious to escape from their troubles. But it ought to be our concern to inquire whether we “come forth as gold”—whether we are brought nearer to God, or are left farther from him, by the things we suffer. Constantine the Great said, “I marvel that many of my subjects, since they became Christians, are worse than they were when they were Pagans.” Young speaks of some as “worse for mending”, and “washed to fouler stains”. And it is lamentable to think how many, instead of being improved by their recovery from disease, are injured by it. They poured out a prayer when God’s chastening hand was upon them, and confessed, and resolved, and vowed unto the Lord; but when he relieved and released them, they turned again to folly. Many think we are severe in our reflections on death-bed changes; and wonder that we think such conversions can never be entirely satisfactory to the subjects of them, or their surviving friends. Yet of how many ministers have we inquired, all of whom have affirmed, that they never knew such converts, when recovered, living according to their promises; yet had they died they would have entertained a firm hope concerning many of them. And it is probable funeral sermons would have been preached for some of them—and how would others have been chronicled in the magazines! Even Jacob forgot the vow his soul made when he was in trouble, till God said unto him, “Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.” Then, and not before, did the backslider say, “Let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered

me in the day of my distress, and was with me in the way which I went."

' Hezekiah did better upon his recovery. He wrote a song, and had it sung in the temple-service. He might indeed, for this purpose, have availed himself of one of David's songs; and we read that he appointed persons to sing the songs of his illustrious ancestor in the worship of God. But he composed one himself on this occasion, not from vanity, but from sentiments of piety. He wrote it in particular for three purposes.

' First, to show the importance of the blessing he had experienced. Read his language, and you will find how much he valued life. This to some may seem strange. To a good man, is it not gain to die? When a voyager is entering the desired haven, is he so glad and grateful for a wind that blows him back again to sea? The fear of death is as much a natural principle as hunger or thirst. Every good man, though always in a state to die, is not in a frame to die. He may not have the light of God's countenance, or the assurance of hope. He may be also influenced by relative considerations. This was the case with Hezekiah. He might have feared for the succession; for he had no offspring at this time: Manasseh was only twelve years old at his death, and therefore could not have been born till three years after his father's recovery. The enemy was also at the gates of the capital. He had also begun a glorious reformation, and wished to see it carried on. Even Paul, though he knew that to depart and to be with Christ was far better, yet was more than willing to abide in the flesh, for the advantage of the Philippians and others.

' Secondly, to excite his gratitude. Hence he so vividly recalls all his painful and gloomy feelings in his late danger, that he might be the more affected with the goodness of his deliverer and benefactor—read the whole chapter—Do as he did. Dwell upon every thing that can give a relish, and add an impression to the blessing you have received; and be ye thankful—and employ your tongues, your pens, your lives, in praise of the God of your mercies. Did the heathen upon their recovery hang up tablets of acknowledgements in the house of their gods? Have Papists built churches and altars to their patron-saints? And will you do nothing for the Lord your healer? Yet so it often is! The physician is cheerfully rewarded; the attendants are paid for their trouble; friends are thanked for their obliging inquiries—only one Being is overlooked—*He* who gave the physician his skill; He who rendered the means effectual; He who inspired the inquiring friends with all their tenderness.

' Thirdly, to insure a sense of his obligation in future. The Jews soon forgot the works of the Lord, and the wonders He had shown them. And we are very liable to the same evil. But we should say, with David, "Bless the Lord, O my soul, and *forget* not all his benefits"; and avail ourselves of every assistance that can enable us to recover and preserve the feelings we had at the time when the Lord appeared for us. Thus the Jews established the feast of Purim upon their deliverance from the plot of Haman. Thus Samuel raised a stone after his victory, and called it Ebenezer. Joseph named his sons

Ephraim and Manasseh, to remind him of the contrast between his former and present condition. And thus Hezekiah would compose this writing, that he might compare himself with its sentiments, months and years after; and that it might be a pledge of his dedication to God; and a witness against him if his love should ever wax cold—

‘And how was it with him? Can I proceed? So far all is well. He is wise, humble, grateful, resolved. But, alas! how shall we say it? “After this Hezekiah rendered not according to the benefit done him; for his heart was lifted up; therefore wrath came upon him and upon all Judah.” Lord, what is man! Who is beyond the danger of falling while in this world? On what can we safely rely? He that trusteth in his own heart is a fool. And he is not much better that trusts in his own grace. It is not *our* grace, but *his* grace that is sufficient for us. Let us therefore be strong in the Lord, and in the power of his might. Let us not insult over others when they err in doctrine or in practice; but tremble for ourselves, and pray, Lord, hold thou me up, and I shall be safe. Blessed is the man that feareth always.’

Vol. I.-pp. 523—6.

NOTICES.

- Art. VII.—1. *Thesaurus Linguae Latinae Compendarius*. Ainsworth's Latin Dictionary, reprinted from the folio Edition of MDCCLII. With numerous Additions, Emendations, and Improvements. By the Rev. B. W. Beatson, A.M., Fellow of Pembroke College, Cambridge. Revised and corrected by William Ellis, Esq. A.M. of King's College, Aberdeen. Imperial 8vo, pp. xx. 1104, 122, 82. London, 1830.
2. *A Complete Concordance to the Old and New Testament: or a Dictionary and Alphabetical Index to the Bible*. In two Parts. To which is added, a Concordance to the Apocrypha. With a Compendium of the Bible, and a brief Account of its History and Excellence. By Alexander Cruden, M.A. With a Sketch of the Life and Character of the Author. By William Youngman. Imperial 8vo, pp. xiv. 720. London, 1831.
3. *Theology explained and defended, in a Series of Sermons*. By Timothy Dwight, S.T.D. LL.D., late President of Yale College. With a Memoir of the Life of the Author. Complete in one Volume. Imperial 8vo, pp. xxxvi. 856. Price 1*l.* 4*s.* Glasgow, 1831.

It scarcely falls within our province to notice mere reprints; but these publications have specific claims to our attention. This new edition of the folio Ainsworth in the more convenient form of large octavo, could not fail to be highly acceptable to all Latin students; but the value of the publication is exceedingly enhanced by the nume-

rous and important improvements that have been introduced into this edition, and the great pains that have been taken to secure that indispensable requisite, typographical accuracy. The numbers in the references of former editions were full of errors that had been suffered to pass, or had accumulated, in the successive reprints. The minute labour that it has cost the Reviser of this edition to verify and correct these references, must have been immense. If 'only an author knows an author's pains', equally true is it, that only an editor of similar works can estimate the trouble, patience, and toil that the simple revision of such a world of words must have cost. Every quotation important either for sense or for expression, has, we are assured, been carefully searched out, and the true reference inserted. But in the table of Proper Names, in which Ainsworth's original work was lamentably defective and erroneous, the improvements have been especially numerous and important. So numerous were the errors, that the present Editor says: 'We are almost inclined to believe that Ainsworth knew little of history or geography himself, but compiled this part of his work hastily from indexes and compendiaries.' For instance, Methone was described as 'lying on the road from Venice to Jerusalem'; Armenie in Paphlagonia was made a town of Greece; Sophene, a district of Armenia, was assigned to Phœnicia; and the 'hills of Epirus', as he terms the Acroceraunian range, were treated as a part of the chain of Taurus! These are not the worst specimens that might be adduced. Besides correcting these palpable errors, many new articles have been added to both the historical and the geographical names. So far as we have examined this part of the volume, we have found it far more correct than any similar work that has fallen under our notice; and the inaccuracies that we have detected are trivial. Memphis is described as standing 'in the isle Delta'. Londinum is absurdly derived from *llan Dian*, e. g. *fanum Dianæ*. Antilibanus is vaguely described as 'a mountain opposite to Libanus', and the latter is said to be 'on the north the boundary of the holy land':—that it forms the northern boundary, must be meant. The provincial subdivisions of Macedonia ought to have been mentioned; also, those of Media. Under the word Lusitania, we have Tarracon for Tarraconensis, and Arnas for Anas; for 'the third part of ancient Spain composing' &c., read 'the third province of ancient Spain comprising the whole of Portugal and Algarve with Leon and part of Estremadura.' Emerita (Merida) should have been mentioned as the capital of Lusitania. The article India required to be both corrected and extended. The country of the *Insubres* included only a district of Lombardy, between the Ticinus and the Adda, Mediolanum being nearly in the centre. Messene is given, but Messenia is omitted. The Alps, putting aside the erroneous etymology, ought to have been more distinctly described; and Hannibal's 'making his way through these hills into Italy with vinegar', required a somewhat different comment. Alexandria was the name of seventeen or eighteen ancient cities, of which three only are mentioned. Alexandria Troas ought not to have been omitted under this word. The Egyptian city is not 'near the Nile', but on the Mediterranean. Dacia is imperfectly and inaccurately defined. Syrophœnix is given, but not Syro-Phœ-

nicia; nor Syro-Media. Syrtis is very inaccurately explained. And so, perhaps, we might go on, finding fault at our ease; but we can assure the pains-taking Editor, that we have no wish to depreciate his labours. Weighed against what he has done, the little that he has left undone affords no reasonable ground for withholding our approbation and thanks, but only indicates the wretched state in which this part of the work was left by his predecessors. The whole dictionary is very greatly improved, and appears to us as correctly, as it is clearly printed, and does high credit to the stereotypographic press of Messrs. Childs of Bungay.

To the same press we are indebted for this handsome and accurately printed edition of Cruden's invaluable Concordance, to which is prefixed a brief sketch of the life and character of the eccentric Author. To those who have hitherto known him only by his great work and his portrait—the quaint, quiet, reverend effigy in the knot-shaped wig,—this biographical sketch will afford no small surprise and entertainment, not unmingled with tenderer sentiment. Poor Alexander the Corrector's story may well class under the 'Calamities of Authors'. The first edition of his Concordance was published in 1737; the second in 1761. At the time that he was engaged upon this new edition, Mr. Cruden was corrector of the press to Mr. Woodfall, in the publication of the Public Advertiser. 'Here', we are told, 'he had full occupation. At one o'clock in the morning, he finished the labours of the office; and at six, he was turning over his Bible with the most careful attention, for the correction of his Concordance. In the evening, he again returned to the printing-office, near to which he lodged, at the Flatting Mill, over against the Ship, in Ivy Lane. In this round of public and private duty, he passed his time tranquilly and happily, embracing every opportunity of performing acts of benevolence to his fellow-creatures.' His death was enviable. No illness or decay had indicated his approaching dissolution, although he was in his seventieth year, when, one morning, he was found by his maid-servant, kneeling in his closet against a chair, in the attitude of prayer, in which his spirit had passed away.

Dwight's Theology has received, in the second series of our Journal, so full a review, and stands so little in need of any reiteration of our strong recommendation, that we need only congratulate the theological student, and the religious public generally, on having the whole work offered to them in this cheap and convenient form. For our opinion of the merits of the work, we may refer our readers to Vol. XVI. of our Second Series (Aug. and Sept. 1821). It is certainly, as a body of divinity, one of the most valuable works of the kind in the language, but might be rendered still more so by the notes of a judicious editor.

Art. VIII.—1. *The Shaking of the Nations; and the Corresponding Duties of Christians.* A Sermon preached at Craven Chapel, Regent Street, Nov. 13, 1831. By J. Leifchild. With an Appendix, containing an Account of some extraordinary Instances of

Enthusiasm and Fanaticism in different Ages of the Church. 8vo, pp. 66. Price 1s. 6d. London, 1832.

2. *The Miraculous Gifts of the Primitive Churches and Modern Pretensions to their Exercise*: a Discourse delivered at Stepney Meeting, Nov. 27, 1831. By Joseph Fletcher, D.D. pp. 62. London, 1832.
3. *The Self-existence of Jehovah pledged for the ultimate Revelation of his Glory to all Nations*. A Sermon preached before the London Missionary Society, May 9, 1832. By John Morison, D.D. 8vo, pp. 49. London, 1832.

It is almost a rule with us, not to notice single sermons, as it is wholly impossible to notice all that might justly be commended, and to select a few, exposes us to the imputation of partiality. We cannot, however, refrain from noticing these, which, from the peculiar interest attaching to their respective subjects, not less than from their intrinsic merit as judicious discourses, invite and will amply repay the public attention. The pretensions to miraculous gifts are not new. The Rev. Thomas Boys, of Jewish Expositor celebrity, affirms, 'that miraculous powers have never entirely ceased in the church';—'that there have always been some claims of miraculous power, or some allegations of miracles performed by believers, not only before, but since the Reformation.' He is partly right. Prior to the Reformation, the Lives of the Saints abound with miracles; nor has the Church of Rome ever withdrawn its pretensions. And the facts collected by Mr. Leifchild in his Appendix, will shew, that 'allegations of miracles performed by believers' have at successive periods been put forth among Protestants. Nay, a standing claim to miraculous powers, it seems, is maintained by the Shakers of Lebanon, in New York, who appear to have received the spirit from the French Prophets of the seventeenth century, and whom Dr. Dwight describes as singing in an unknown tongue, which one of the sisterhood was inclined to believe to be '*the Hotmatot*'. We should not be at all surprised if a regular succession—we do not say an apostolic, or even an episcopal one—might be made out, of fanatical pretenders to miraculous endowments, from Montanus down to Prince Hohenlohe and Mr. Bulteel. Every age has exhibited these specimens of extravagance. And although, as Mr. Leifchild justly remarks, it would be improper to class all enthusiasts under the same description of moral character, 'the tragical ends of most fanatics and visionaries are sufficient intimations of the jealousy of the Holy Spirit respecting the honour of his former miraculous deeds, and the glory of his divine and sovereign agency.' 'For himself', Mr. L. is 'free to confess, that the practice of deliberately and positively asserting the Divine Spirit to be the immediate agent in certain extravagant emotions, expressions, or actions of a religious kind, where but the possibility of mistake exists, wears an aspect so fearful and dangerous as to make him shudder at the thought of approaching it.' But this unhallowed rashness is sure to entail its own punishment; and the sin and the punishment seem connected in the words of St. Paul (2 Tim. iii. 13.), "*deceiving*

and being deceived:" of whom it is predicted, that they shall " wax worse and worse ".

Mr. Leifchild's sermon treats more especially of the right interpretation and proper use of the prophetic intimations of Scripture in reference to events yet future ; and by connecting these with the signs of the times, the Preacher deduces motives to a more diligent performance of the duties appropriate to the peculiar circumstances in which Christians are placed at the present crisis. Dr. Fletcher's discourse is an argumentative exposure of the fallacy of modern pretensions to miraculous gifts, preceded by a luminous exposition of the ends for which they were bestowed upon the first Christians. Dr. Morison's is a glowing and animating view of the vast and glorious prospect which is unfolding itself to the expectations of Christians, in connexion with the Divine pledge and decree that the whole world shall be filled with the Glory of the Lord. Although a Sermon of that cast which must gain much from an impressive delivery, making a direct appeal to the feelings, it will stand the test of perusal. We cordially recommend the three Sermons to the attention of our readers.

Art. IX. *The present State of the Established Church, an Apology for Secession from its Communion.* By a Seceding Clergyman. 8vo. pp. 65. Price 2s. London, 1832.

' DURING nearly twenty years, the Author of this pamphlet laboured in the ministry of the Gospel in the Established Church. As a young man fresh from the University, he was a conscientious Churchman, and published largely in its favour. Subsequent reflection and consideration, however, excited doubt as to the soundness of his own principles ; and so strong were his convictions of the anti-Scripturality of many parts of the constitution, doctrine, and discipline of the Established Church, that he was obliged to relinquish the offer and hope of preferment, through inability conscientiously to make the necessary subscription of his unfeigned belief and approbation of "all things contained and prescribed in and by the book of Common Prayer." As he could not make the required subscriptions without traitorous perjury, so he found it impossible to remain nominally a Churchman without base hypocrisy. The path of duty thus became plain ; and the Author only waited a favourable moment to avow his determination, when unexpected circumstances afforded the long desired opportunity.'

We have transcribed this statement as placing in the strongest light the Author's claim to a respectful hearing on the part of his brethren and the public at large ; a claim resting upon the competent information, the tried integrity, and the honourable conduct of the witness. To Dissenters, the Apology will neither be necessary, nor will it convey any novel disclosures. But those persons who affect to have forsaken the ranks of orthodox Dissent, and to have embraced with the indiscriminate zeal of a convert the all and every thing in the Establishment from conviction,—might do well to read, mark, and digest this afflicting exposure of the evils and abuses under which the truly

pious clergy are inwardly groaning. Addressing the friend to whom the Apology is inscribed, the Writer says: 'From your extensive intercourse with your clerical brethren, you must be fully aware, that very many amongst the most devoted and pious of them, begin to feel deeply that, unless some change takes place, (the *spes vana* of lingering attachment,) they cannot long continue the discharge of their ministry in the Established Church. Have we not lately seen the near relative of a most respectable dignitary resigning his preferment, and abandoning his reasonable hopes and bright prospects of future advancement for conscience sake? And can you, or can the world, be so blinded to the real state of things among us, as to conceive this to be a solitary instance of conscientious dissatisfaction with the present system? Do you not know, do we not both know, young men of family and fortune, yet at the university, who more than hesitate to seek ordination?'

These facts speak prophecy, and their import cannot be mistaken. Whatever be the evils of Dissent, real or imaginary,—let the ingenuity of inveterate bigotry exaggerate them to the utmost, and, by garbled quotations, seek to extort from the writings of Dissenters a confession of their being indeed of serious magnitude,—still, whatever be the evils attaching to the Dissenting system, they will no longer avail as an argument for blind adherence to the Church. The time for the dirty policy of recrimination is gone by. The Christian Remembrancer and the British Magazine, may go on as long as they please, pandering to the intolerance of the ignorant, by their invectives and misrepresentations respecting the sectaries. What purpose do these writers think to subserve? They cannot hope to deceive, they do not affect to conciliate, Dissenters of any class. And will the pious Churchman be deterred from examining into the abuses of his own Church, by having the caricature effigy of Independency paraded before him, crowned with a cap painted with demons, like that which the victims of an *auto da fe* were made to wear? Will the mistakes of Dissenters reconcile any men of common sense to the corruptions of the Church? Fond notion! Mr. Rose and his brother Editors would do well to leave the Dissenters alone. They will soon have work enough on their hands in defending their own entrenchments. Mr. Acaster, Mr. Hurn, Mr. Ryland, Mr. Berens, Mr. Cox, Mr. Tiptaft, and the present Writer require to be met in a very different manner; and church reform must come, or woe to the Church!

ART. X. LITERARY INTELLIGENCE.

Nearly ready, The Christian Warfare illustrated. By the Rev. Robert Vaughan, Author of the "Life and Opinions of Wycliffe", &c. In one volume 8vo. This volume will include preliminary chapters on Human Depravity, Justification, and Spiritual Influence, and a View of the Christian Warfare as connected with Believing, Repentance, Private Devotion, Public Duty, Persecution, Religious Declension, Despondency, Occupation, Retirement, Prosperity, Adversity, and the Fear of Death; Conclusion—the Claims of the Christian Warfare.

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ART. XI. WORKS RECENTLY PUBLISHED.

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